

STEIGER'S Latin Series.

AHN'S,
COMPLETE
LATIN SYNTAX.

BY
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REQUEST.

The undersigned, in their efforts to secure the greatest possible correctness in their educational publications, will feel obliged for the suggestion of improvements in this volume.

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P R E F A C E.

The present *Complete Latin Syntax* which forms a part of *AHN-HENN'S Latin Course*, is designed to meet the wants of advanced students. While the systematic study of Syntax has been provided for in the author's *Latin Grammar* and *Third Latin Book* with special regard to those who are preparing for college, in the present volume the aim has been to furnish a fuller exposition of those matters which are merely hinted at in the elementary books; or, in other words, to provide a full course of Latin Syntax which may be used at once as a text-book for the class-room, and a book of reference in study.

The points which have received particular attention and in the statement of which great pains have been taken are the following: to set forth the facts and laws of Classical Latin (as established by the best authorities, CAESAR and CICERO) just as they are in themselves; to describe clearly and accurately the real difficulties of Latin construction, to put the rules into a form which will be as concise as possible and still remain clear and simple, and to illustrate them by carefully selected examples which are given **without the usual mutilations**, and, withal, to guide the student as readily as possible to the Latin Authors themselves by teaching grammar, not as if it were worthy to be studied on its own account, but only as the means to an end. A superior **Index** and judicious typographical arrangement enable the student to find readily what he needs.

The *Manual of Latin Prose Composition* which has been prepared to accompany this volume, is designed to give a complete review of Latin Syntax, illustrated by examples selected from the classical writers, the written exercises being introduced by model sentences for oral practice, and accompanied with **full references** to the *Complete Latin Syntax*, and a *Vocabulary*.

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COMPLETE LATIN SYNTAX.

THE SENTENCE.

1. Syntax treats of the *Agreement, Government, and Disposition* of words in sentences. **Sentences** are of three kinds:

Assertions, or Statements, as: *consuetudo est altera natura, custom is second nature.*

Questions, as: *quid est levius pluma? what is lighter than a feather?*

Commands (demands, wishes), as: *divide et impera, divide and rule.*

The **Assertive Sentence**, as it is called, is the *main type* of all sentences, and the other two will be treated as variations of it.

SYNTAXIS CONVENIENTIAE.

Subject and Predicate.

2. Every simple Sentence is composed of two parts: **Subject and Predicate.**

The **Subject** signifies that about which the assertion is made; the **Predicate** signifies that which is asserted of the Subject. In the sentence:

aurum splendet, gold glitters,
aurum is the Subject; splendet the Predicate.

3. The Subject may be a **Substantive or Pronoun**, or some other word or words having the *value* of a Substantive, as:

arbor floret, the tree is blossoming,
hic laetatur, ille maeret, this one rejoices, that one is sad,
errare humanum est, to err is human,
opportune accidit quod advenisti, it happened fortunately that
you came.

1. The **Subject** is generally omitted when it is a **Personal Pronoun**, unless it is *emphatic*, as for instance in contrasts, thus:

amāmus parentes, *we love our parents*,
vos manētis, ego abēo, *you stay, I am going away*.

4. The **Predicate** is commonly a Verb (**Verbal Predicate**); but it may also be an Adjective or Substantive (**Adjective or Substantive Predicate**) with the auxiliary *essē* which couples the Adjective or Substantive with the Subject, and is therefore called the **Copula**, thus:

arbor est viridis, *the tree is green*,
arbor est decus horti, *the tree is the ornament of a garden*.

5. The **Subject** of the sentence is in the **Nominative Case**, or so considered, thus:

arbor viret, *the tree is green*,
arbor est procēra, *the tree is tall*.

6. The **Verbal Predicate** agrees in **Person** and **Number** with its Subject, thus:

ego valēo, si vos valētis, *I am well, if you are well*,
labuntur anni, *years roll on*.

7. When the **Predicate** is not in form of a Verb, the **Copula** agrees with its Subject in **Person** and **Number**.

8. The **Adjective Predicate** (Adjective, Adjective Pronoun, Participle) agrees in **Gender**, **Number**, and **Case** with its Subject, thus:

nix est candida, *snow is white*,
columbae sunt timidae, *doves are timid*.

1. When the Subject is an Infinitive or a Clause, the **Adjective Predicate** is in the **Neuter Singular**, thus:

turpe est aliud loqui, aliud sentire, *it is base to say one thing and to mean another*,
mihi pergratum est, quod librum ad me misisti, *it is very pleasing to me that you sent me the book*.

2. A **Superlative** in the Predicate, when defined by a **Partitive Genitive**, follows the Gender of the **Subject** when this *precedes*, as:

elephantus est omnium bestiārum maximus, *the elephant is the largest of all animals;*

but when the **Subject** *follows*, the **Superlative** may take the Gender of the **Partitive Genitive**, thus:

velocissimum animalium delphinus est, *the dolphin is the swiftest of creatures.*

9. The **Substantive Predicate** agrees with its **Subject** in **Case**; Substantives with *different terminations* for the Gender (substantiva mobilīa) are treated as **Adjectives**, and follow the **Number** and **Gender** of the **Subject**, as:

pulvis et umbra sumus, *we are dust and shadow,*

Romāni fuērunt populus fortissimus, *the Romans were the bravest nation,*

aquila est regina avium, *the eagle is the king of birds,*

Athēnae sunt omnium doctrinārum inventrīces, *Athens is the inventor of all branches of learning.*

1. When referring to a **Subject** of the **Neuter** Gender, a **Predicate Substantive** with *different terminations* for the Gender is always in the **Masculine** Gender, as:

tempus est vitae magister, *time is the teacher of life.*

2. When the **Predicate Substantive** is of the **Common** Gender, an **Adjective** qualifying it takes the Gender of the **Subject**, thus:

bona conscientia est tutissima comes hominum, *a good conscience is the safest companion of men.*

3. As a rule, the **Copula** agrees with the **Number** of the **Subject**, as: captivi militum praeda fuērunt, *the prisoners were the prey of the soldiers,* but sometimes with the **Number** of the **Predicate**, thus:

amantium irae amoris integratio est, *lovers' quarrels are love's renewal.*

This is regularly the case when an **Infinitive** is made the **Subject**, thus:

contentum suis rebus esse maximae sunt divitiae, *to be contented with one's lot is the greatest riches.*

4. When the **Predicate Substantive** differs in **Gender** from the **Subject**, a **Participle** (of the Passives dicōr, habēōr, vidēōr), added to the **Copula**, takes the Gender of the **Nominative** which is *nearest* to it, thus:

paupertas mihi semper onus visum est, *poverty always appeared to me to be a burden.*

10. Verbs taking a Predicate Adjective or Substantive are called **Copulative Verbs**. Such are, besides *essē*, *to be*, the Verbs: *fīērī*, *existērē*, *to become*; *ēvādērē*, *to turn out*; *vīdērī*, *to seem*; *appārērē*, *to appear*; *mānērē*, *to remain*; *nascī*, *to be born*, and the Passives of Verbs which take in the Active a double Accusative (below 57), as: *crēārī*, *to be created*; *dēlīgī*, *to be chosen*; *pūtārī*, *to be thought*; *hābērī*, *to be held*; *dīcī*, *to be said*; *appellārī*, *to be called*; *nōmīnārī*, *to be named*, as:

nemo nascitur dives, *no one is born rich*,

Servius Tullius rex est declaratus, *Servius Tullius was declared king*.

1. *essē* is sometimes joined with an Adverb, when it means *to be in a condition*, as:

apud me omnia rectissime sunt, *with me it is all right*.

11. The **Predicate** of a **Collective Substantive** often agrees with its Subject in **Number** and **Gender** according to its natural relation, and not to its grammatical form. This is called *κατὰ σύνεσιν*, *according to the sense*, as:

pars per agros dilapsi, *pars urbes petierunt finitimas*, *a part dispersed through the fields, a part made for the neighboring cities*.

1. This construction is found with **milīa** when *men* are understood, as:

caesi sunt hostium duo milia ducenti, *2200 of the enemy were slain*, but it is never used with *copiae*, *auxilia*, *legiones*.

2. It is not seldom that a Substantive in the **Singular** joined to another by the Preposition **cūm**, takes a **Plural Verb**, as:

ipse dux cum aliquot principibus capiuntur, *the leader himself with some princes was taken prisoner*.

12. The **Predicate** of **two or more Subjects** is put in the **Plural Number**, as:

jus et injuria natura dijudicantur, *right and wrong are distinguished by nature*.

But **two or more Subjects** taken either *conjointly* as a unity, or *separately* each by itself, may have a *Singular Verb*, as:

religio et fides anteponātur amicitiae, *let religion and faith be preferred to friendship,*

Conon plurimum Cypri, Iphicrātes in Thraciā, Chares in Sigēo vixit; *Conon lived mostly in Cyprus, Iphicrates in Thracia, and Chares in Sigeum.*

1. Sometimes the Verb agrees with the *nearest* noun and is understood to the rest, as:

naves et praesidiū excessit, *the fleet and garrison departed.*

2. When a Verb has two or more **Singular Nominatives** connected by *et...et; nec...nec; aut...aut; vel...vel*, it *better* agrees with them in the **Singular** than in the Plural, as:

si Socrātes aut Antisthēnes dicēret, *if Socrates or Antisthenes should say.*

13. With **two or more Subjects** of the *same* Gender, the **Adjective Predicate** is of that Gender, as:

pater et filiū mortui sunt, *father and son are dead,*

mater et soror mortuae sunt, *mother and sister are dead,*

justitia et amicitia per se ipsae expetendae sunt, *justice and virtue are to be sought for their own sake.*

But **Abstract Nouns** of the *same* Gender may have a **Neuter Predicate**, as:

temeritas et inconstantia fugienda sunt, *rashness and inconstancy are to be shunned.*

14. When the Genders of the **Subjects** are *different*, the **Adjective Predicate** takes the **Masculine** Gender if the Subjects are things *with life*, and the **Neuter**, if they are things *without life*, as:

pater et mater mortui sunt, *father and mother are dead,*

divitiae et honores incerta et caduca sunt, *riches and honors are uncertain and perishable.*

1. Sometimes an **Adjective Predicate** agrees in Gender and Number with the *nearest* Subject, as:

factus est strepitus et admurmuratio, *a noise and assent were made,*

15. When things *with life* and things *without life* are combined, the **Adjective Predicate** takes either the Gender of the things *with life* or is **Neuter**, as:

rex regiaque classis una profecti sunt, *the king and the king's fleet set out together,*

natūra inimīca sunt libēra civitas et rex, *a free state and a king are natural enemies.*

16. When the **Subjects** are of **different Persons**, the Verb is **Plural**, and takes the first Person rather than the second or third, and the second rather than the third, as:

ego et tu vicissitudīnem fortūnae experti sumus, *you and I have experienced the vicissitude of fortune.*

1. In Latin the speaker generally mentions himself first; so Cardinal Wolsey, in conformity with the Latin idiom, wrote:

ego et rex meus, *I and my king.*

2. When the Subjects are of *different Persons*, the Verb may agree with one and be understood with the others, as:

P. Sextium quanti facere debēam et tu et omnes homīnes sciunt, *how much I ought to make of P. Sextius you and all the world know.*

Attribute and Apposition.

17. An **Attribute** is that which is added to a Substantive to describe it. The forms of the Attribute are :

I. The Substantive,

II. The Adjective and its equivalents.

1. When the **Attribute** is a **Substantive**, it is in the Genitive (**27**), or in the Ablative of quality (**30. 1.**) or it is governed by a Preposition, as:

virtus continentīae, *the virtue of self-control,*

puella turpicūlo naso, *the girl with the ugly nose,*

excessus e vita, *departure from life.*

18. A **Substantive** used to describe another, denoting the *same* thing and being in the *same* Case, is said to be in **Apposition** with the other Substantive, as:

Herodōtus, pater historīae, *Herodot, the father of history,*
luxuriā et ignaviā, pessimae artes, *luxury and sloth, the worst of vices.*

1. But a **Substantive** is also often joined to another as an **Attribute**, and is then *really* used as an **Adjective**, thus:

homo senex, *an old man,*
mulier ancilla, *a servant-maid.*

19. The word in **Apposition** agrees with the principal word in **Case**, as:

Socrātem, sapientissimum virum, Athenienses interfecerunt, *the Athenians murdered Socrates, the wisest of men.*

But the **Number** may be *different*, as:

quattuor hic, primum omen, equos vidi, *I saw here four horses, the first omen,*

Tullia, deliciae nostrae, mortua est, *Tullia, our delight, is dead.*

In **Gender** and **Number** agreement takes place, if the **Apposition** has *different* forms for *different* Genders, as:

philosophia, vitae magistra, *philosophy, the teacher of life,*
Athēnae, omnium doctrinarum inventrices, *Athens, the discoverer of all learning.*

1. Generally, the **Predicate** agrees with the *principal* word; but in names of towns with **oppidum**, **urbs**, **civitas** as **Appositives**, the **Predicate** agrees with the **Appositive**, as:

Corioli oppidum captum est, *the town of Corioli was taken.*

20. **Apposition** is frequent in Latin with Substantives denoting *rank*, *age* or *trade* where in English we should use a clause introduced by *as* or *when*, as:

Cato senex historias scribere instituit, *Cato began to write history when he was an old man.*

1. But when the **Apposition** is used in a *limiting* or *causal* sense, it is introduced by **ut**, *so far as*, *in as much as*, thus:

multae in Catōne, ut in Romāno, litterae erant, *for a Roman, Cato had much learning.*

And in like manner, when the **Apposition** is equivalent to a clause of comparison, **ut** or **tamquam**, *as*, must be employed before it, *as*:

Lycurgus auri argentique usum, tamquam omnium scelërum materiem, sustulit,
Lycurgus abolished the use of gold and silver as the source of all crimes.

21. Adjectives or Participles may also be used in **Apposition** to a Substantive. The commonest of them are such as describe the *state* or *circumstances* of the Subject, *as*: vö lens, *willing(ly)*; nölens, *unwilling(ly)*; libens, *with pleasure*; invītūs, *against one's will*; prūdens, *aware*; imprūdens, *unawares*; — likewise, Adjectives denoting *time* and *order*, *as*: prīmūs, *prior, first*; ultīmūs, *last*; mēdiūs, *in or about the middle*; hōdiernūs, *to-day*; mātūtīnūs, *in the morning*; frēquens, *frequent(ly)* — also, tōtūs, *wholly*; sölūs, *alone*; ūnūs, *only*. The English often uses the Adverb or adverbial expressions for the Adjective, *as*:

Socrātes venēnum laetus hausit, *Socrates cheerfully drank the poison*,

senātus frequens convēnit, *the senate assembled in great numbers*.

1. The Adjectives **prīmūs**, **sölūs**, **ūnūs**, and many others denoting order, are often best rendered by a *relative clause*, *as*:

Tyriōrum gens littēras prima aut docuit aut didicit, *the Phenicians were the first who either taught or learned letters*.

2. In this use, **prīmūs** must be carefully distinguished from the Adverbs **prīmū**, *first, for the first time*, and **prīmō**, *at first*, *as*:

ego primus hanc orationem legi, *I was the first who read this speech*,

hanc orationem primum legi, deinde transcripsi, *I first read and then copied this speech*,

hanc orationem primo libenter legi, postea magis magisque mihi jejuna visa est, *at first I read this speech with pleasure, but afterwards it seemed to me drier and drier*.

22. The most usual **Attribute** of a Substantive is an **Adjective** (including under this term the Adjective Pronouns and Participles); it agrees with its Substantive in **Number**, **Gender** and **Case**, thus:

	Gender.	Number.
<i>a white flower</i>	flōs albūs	flōrēs albī
<i>a dark cloud</i>	nūbēs ōpācā	nūbēs ōpācae
<i>a golden vessel</i>	vās aurēūm	vāsā aurēā

Case.

Gen. flōrīs albī, *of a white flower*
 “ nūbīs ōpācae, *of a dark cloud*
 “ vāsīs aurēī, *of a golden vessel*

The Common Attribute of *two* or *more* Substantives is either *repeated* or agrees with the *nearest*, as:

omnes agri omniaque maria	}	<i>all lands and (all) seas.</i>
agri omnes et maria		
agri et maria omnia		
omnes (et) agri et maria		

Agreement of Pronouns.

23. The **Relative** agrees with its Antecedent in **Gender, Number** and **Person**, but the **Case** depends on the clause in which it stands, as:

Caesar ad Ariovistum legātos misit, qui ab eo postulārent, ut aliquem locum mediū utriusque colloquio deligēret, *Caesar sent deputies to Ariovistus who were to ask him to select some place between the two for an interview.*

1. When the **Relative** refers to a *sentence*, **id quōd** is commonly used, as:

gloria invidiam vicisti, id quod est difficillimum, *you have overcome envy with glory, which is most difficult.*

2. The **Gender** and **Number** of the Relative may be determined by the **Apposition**, as:

flumen Scaldis, quod influit in Mosam, *the river Scheldt which empties into the Maas.*

3. The **Gender** and **Number** of the Relative may be determined by the *sense*, especially with collective nouns, as:

Caesar omnem equitatum praemittit, qui vidēant, *Caesar sent all the cavalry ahead, who should see.*

4. With **Antecedents** of *different* Gender the Relative Pronoun conforms in **Gender** to the rule for **Adjectives** (see **14**), as:

pueri et mulieres, qui capti sunt, *the boys and women who had been taken prisoners.*

24. A Relative generally agrees in **Gender** with a **Predicate** noun in its own clause when it is *explanatory* of the Antecedent, or presents an *additional thought*, as:

Thebae, quod Boeotiae caput est, *Thebes which is the capital of Boeotia*,

Pompējus, quod imperii lumen fuit, *Pompey who was the light of the empire*.

But a **Relative** which restricts the general notion of the Antecedent to a *particular* sense, agrees with the **Antecedent**, as:

Cassivellauni fines a maritimis civitatibus flumen dividit, quod appellatur Tamēsis, *that river which is called Thames separates the territory of Cassivellaunus from the maritime states*.

1. A Verb agreeing with a Relative is put in the Person of the **true Antecedent** even when a Predicate of the *third* Person intervenes, as:

tu es is, qui me ad caelum extulisti, *you are he that extolled me to the skies*.

2. **Combined Persons** conform to the rule for Verbs (**16**), i. e. the Pronoun prefers the first Person to the second, and the second to the third, as:

ego et tu, qui eodem anno nati sumus, *you and I who were born in the same year*.

25. A Relative, Demonstrative, Determinative or Interrogative Pronoun, being the *subject* or *object* of a clause with a **Predicate Substantive**, agrees with the Predicate Substantive in **Gender** and **Number**, as:

idem velle atque idem nolle, ea demum firma amicitia est, *to have the same likes and dislikes that indeed is true friendship*,

sapientiam Stoici eam interpretantur, quam adhuc nemo mortalis est consecutus, *the Stoics explain that thing to be wisdom which no man ever yet attained*.

1. But if a **Question** is as to the *definition* of a certain thing, the **Interrogative Pronoun** does *not* agree with the Predicate Substantive, but is **Neuter**, as:

quid est animus? *what is the mind?*

Construction of Cases.

GENITIVE.

26. The **Genitive** is especially the **Case** of a **Substantive** that is added to another Substantive in order to *limit* or *define* its meaning.

27. If the qualified Noun signifies some action or condition of which, if it were expressed by a Verb, the noun in the **Genitive** would be the **Subject**, the Case is called a **Subjective Genitive**, as:

amor Dei, *the love of God* (= *God loves*)

1. The **Subjective Genitive** is to be distinguished from the **Appositive Genitive** which is used instead of a noun in apposition, especially with vox, *word*; nōmēn, *name*; verbūm, *word*, as:

virtus continentīae, *the virtue of self-control*; vox voluptātis, *the word "pleasure"*.

28. If the **Genitive** would be the **Object** of the action expressed by the other noun in Verb-form, we call it an **Objective Genitive**, as:

amor Dei, *love of God, love toward God* (= *we love God*).

1. **Both Genitives**, the Subjective and the Objective, may be connected with the same Substantive, but then the Subjective Genitive comes *first*, as:

quanta sit aviditas homīnum talis victoriāe scio, *how great the eagerness of men for such a victory is I know*.

2. The English Genitive with *of* is used either *subjectively* or *objectively*. Hence, to avoid ambiguity, the Prepositions *for*, *toward*, and the like are often substituted for the Objective Genitive. So also in Latin, **Prepositions** are used with nouns of *feeling*, as: amor erga Deum, *love toward God*, and especially when the governing noun is accompanied by a Possessive Pronoun or a Subjective Genitive, as:

tuus erga me amor, *your love to me*,

voluntas provinciāe in Caesārem, *the good-will of the province toward Caesar*.

3. The **Genitives nostrī** and **vestrī** of the Personal Pronouns are commonly **Objective**, while **nostrū** and **vestrū** are used as **Partitive Genitives** (**31**); thus:

melior pars nostrī, *the better part of our being* — amor nostrī, *love to us*,
major pars nostrū, *the greater part of us* — multi nostrū, *many of us*.

With **omnium** the forms **nostrum**, **vestrum** must be used, as:
patria communis est parens omnium nostrum, our country is the common parent of all of us.

4. The **Possessive Pronoun** is generally used as the **Subjective Genitive** of the Personal Pronoun, as:

*amicus meus, my friend (the friend whom I have),
 desiderium tuum, your longing (the longing which you feel).*

But an **Attribute** or **Apposition** (Substantive or Adjective) is added in the **Genitive**, as:

*nostra omnium patria, the country of us all,
 mea solius opera, by my exertions alone.*

Sometimes, however, the **Possessive Pronoun** is used as the **Objective Genitive** of the Personal Pronoun, as:

mea injuria, injury to me; fiducia tua, confidence in thee.

29. The **Subjective Genitive** is used with the **Ablatives** *causa*, *gratia*, *for the sake of*; *ergo*, *on account*, which commonly follow the Genitive, as:

tu me amoris magis quam honoris servavisti gratia, thou didst save me more for love's than for honor's sake.

1. *For my, thy, his, &c. sake* is: *mea, tua, sua, nostra, vestra, causa* (never *gratia*); *for my own sake*, *mea ipsius causa* (28. 4.) — *sua causa* is only used in a *reflexive* sense; otherwise we say: *eius, illius, eorum, illorum causa, for his sake, &c.*, as:

beneficium est, quod quis non sua causa dat, sed ejus cui dat, a benefit is that, which some one gives not for his own sake, but for the sake of him to whom he gives.

2. Notice also: *instar*, *after the fashion of, like, as good as, worth*, with the **Genitive**, as:

Plato mihi unus instar est omnium, Plato alone is in my eyes worth them all.

30. The **Genitive** is used to denote **Quality**, but only when the quality is modified by an **Adjective** or its equivalent, as:

*Socrates, vir magnae sapientiae, Socrates, a man of great wisdom,
 tridui (=trium dierum) via, a three days' journey.*

Accordingly, *a man of talent* is *homo magni ingenii*, or *homo ingeniōsus*, but not: *homo ingenii*. This Genitive is either *attributive* or in the *predicate position* with *essē* or *fīērī*, as:

vir magni ingenii, a man of great talent,
vir est magni ingenii, the man is one of great talent.

1. A Substantive designating **Quality** may be either in the **Genitive** or in the **Ablative**, but it must be accompanied by an Adjective or its equivalent, as:

Thyūm, homīnem maxīmi corpōris terribilique faciē, Thyus, a man of mighty stature and frightful figure.

2. The **Genitive of Quality** is used of **Number, Measure, Time, Space**; accordingly, whenever a **Numeral Adjective** is added to the Substantive, the Genitive is proper, as:

puer decem annōrum, a boy ten years of age,
Xerxis classis mille ducentārum navium longārum fuit, Xerxes' fleet consisted of 1200 men of war.

3. The **Ablative of Quality** is used:

a) Of *incidental* or *transitory* qualities, as:

esto bono animo, be of good cheer,

b) Of *parts* of the *body*, as:

Britanni sunt capillo promisso, the Britons have long hanging locks,

c) When instead of the Adjective, the **Genitive of a Substantive** denoting a certain size or measure is joined to the Substantive, as:

clavus digiti crassitudine, a nail of the thickness of a thumb.

31. The Genitive stands for the **Whole** of which a **Part** is named (**Partitive Genitive**), as: *magna vis militum, a great number of soldiers.*

32. The **Partitive Genitive** is used with Substantives of *Quantity, Number, Weight*, such as: *nūmērūs, cōpiā, pars, multitūdō, ācervūs, &c.*, thus:

Crassus habuit magnum villarum et servorum numerum, Crassus had a great number of country houses and slaves.

33. The **Partitive Genitive** is used with *Comparatives* and *Superlatives*, as:

Gallōrum omnium fortissimi sunt Belgae, *the Belgians are the bravest of all the Gauls.*

1. The **Partitive Genitive** may also be used with the *Superlative* of an *Adverb*, as:

Aquitania plurimum totius Galliae equitatu valet, *Aquitania is strongest in cavalry of all Gaul.*

34. The **Partitive Genitive** is used with *Numerals definite* as well as *indefinite*, as: ūtēr, altēr, neutēr, ūterquē; ullūs, nullūs, nēmō, quisquām; quīs, quicunquē, quisquīs, quisquē; nonnullī, multī, paucī, quōtusquisquē, &c., as:

quis mortalium sine vitis natus est? *which of mortals was born without vices?*

Tarquinius septimus atque ultimus regum Romanorum fuit, *Tarquin was the seventh and last of the kings of Rome.*

35. The **Partitive Genitive** is used with the *Neuter Singular* of *Adjectives* and *Pronouns*, but only when they are in the *Nominative* or in the *Accusative* not dependent upon a *Preposition*. Such are:

tantum, <i>so much</i>	quantum, <i>as</i>	aliquantum, <i>somewhat</i>
tantundem, <i>just so much</i>		
multum, <i>much</i>	plus, <i>more</i>	plurimum, <i>most</i>
paulum, <i>little</i>	minus, <i>less</i>	minimum, <i>least</i>
nil, <i>nothing</i>	dimidium, <i>half</i>	reliquum, <i>the rest</i>
hoc, <i>this</i>	id, illud, <i>that</i>	aliquid, <i>something</i>

quod and quid, *which* and *what*, with their **Compounds**.

dimidium facti qui bene coepit habet, *well begun is half done.*

1. The **Partitive Genitive** is not admissible with a *Preposition* or any other case than the *Nominative* or *Accusative*; hence we say: multo sanguine, not, multo sanguinis, *much blood*; ad multum diem, not, ad multum diei, *far into the day*.

36. The Partitive Genitive is used with a few *Adverbs* used *substantively*, viz: *sātīs*, *enough*; *pārūm*, *too little*; *nīmīs*, *too much*; *affātīm*, *abundantly*, *enough*, as:
Cimon habēbat satis eloquentīae, *Cimon had eloquence enough*.

1. Notice especially the expressions:

satis magna pecuniā, *money enough*; *satis multum aurum*, *gold enough*;
satis magnae copīae, *troops enough*; *satis multi milītes*, *soldiers enough*;

which are much more common than *sātīs milītum*, &c.

37. The Partitive Genitive is used with the *Adverbs* of *place*: *ūbī*, *where*; *ūbīcunquē*, *wherever*; *nusquām*, *nowhere*; *usquām*, *anywhere*; but in this connection only the Genitives *gentiūm*, *terrārūm*, *lōcī*, are found, thus:

ubi terrārūm esses ne suspicābar quidem, *I did not even suspect where in the world you were*.

1. *hūc*, *ēō*, *quō*, when used to express a *degree* are joined also with other Genitives, as:

huc arrogantīae processit, *he got to that pitch of presumption*.

2. Observe the phrases:

quod (quoad) ejus fieri potest, *as far as it can be done*; *quod (quoad) ejus facere possum*, *as far as I can do so*.

38. Instead of the Partitive Genitive with Numerals, Comparatives and Superlatives (33. 34), the Ablative may be employed with *ex*, *out of*; *dē*, *from*; or the *Accusative* with *intēr*, *among*, as:

acerrīmus ex omnībus sensībus est sensus videndi, *the keenest (out) of all the senses is the sense of sight*.

1. A *Preposition* must be used when the Noun denoting the *whole* is either a Numeral, or a Substantive with a Numeral, as:

de tribus hoc extrēmum, *this last of three*,

nulla de plurīmis virtutībus tuis, *none of your very many virtues*.

2. With *ūnūs*, *ex* or *dē* is the common construction, as: *e plurībus unum*, *one of many*. But when *ūnūs* corresponds to *āliūs* or *āltēr*, the **Partitive Genitive** is used, as:

Galliā est omnis divīsa in partes tres, quarum unam incolunt Belgae, aliā Aquitāni, tertiā Galli, *Gaul as a whole is divided into three parts of which the Belgians inhabit one, the Aquitanians the other, the Gauls the third*.

3. Numbers including the *whole* of any thing, or when no others are thought of, take a **Case in agreement**, and not the Partitive Genitive, hence: multi milites, *many soldiers*; and multi militum, *many of the soldiers*, in contrast to others. This distinction is especially to be noted in many phrases where the English employs a Partitive Genitive, as:

cave inimicos, qui multi sunt, *beware of your enemies of whom you have many*,
quot sunt hostes? *how many of the enemy are there?*

4. With Substantives, **uterque**, *either (both)* agrees as an **Adjective**; with Pronouns, it always takes a **Genitive**, as:

uterque consul, *either consul = both consuls*;
horum uterque, *both of these*.

5. A **Possessive Pronoun** with or without a Substantive, when joined to a Numeral, either agrees with it in **Case**, or is put in the **Ablative** with **dē** or **ex**, as:

nostri circiter septuaginta ceciderunt, *of our men about seventy fell*,
multi ex nostris vulnerabantur, *many of our men were wounded*.

6. Neuter Adjectives of the **Second Declension** can be used as Substantives in the Genitive **Partitive** (Singular), **not so Adjectives of the Third**, as: aliquid boni, *something good*; aliquid memorabile, *something memorable*. When Adjectives of both Declensions are combined, the *first* Adjective determines the Case for *both*, as:

nihil humile, nihil abjectum, *nothing low, nothing abject*,
nihil solidi, nihil eminentis, *nothing solid, nothing prominent*.

But we may also say: aliquid novum, nihil solidum, &c., and we can only say: nihil aliud, *nothing else*.

7. The **Partitive** construction is *not admissible* even with Neuter Adjectives of the Second Declension when something depends on them, as:

nihil sua fide indignum fecit, *he did nothing unworthy of his fidelity*.

8. The following **Idiomatical Phrases** also belong to the **Partitive Genitive**:

nihil reliqui facere, *to leave nothing*,
aequi boni facere
aequi bonique facere } *to take in good part*,
aliquid diciōnis suae facere, *to bring under one's power*.

39. Adjectives denoting *Desire, Knowledge, Memory, Participation, Power, Fulness*, and their *Opposites* are followed by the **Genitive**.

Desire.

cupīdus, *eager*
 avidus, *greedy*
 studiōsus, *zealous of, devoted to*
 fastidiōsus, *contemptuous*

Knowledge.

perītus, *skilled*
 gnārus, *practised*
 prūdēns, *knowing*
 consciūs, *conscious*
 imperītus, *unskilled*
 ignārus } *ignorant*
 insciūs }
 imprūdēns, *ignorant*
 rūdis, *unskilled*
 insuētus, *unused*
 insōlens, *unaccustomed*

Memory.

mēmōr, *mindful*
 immēmōr, *unmindful*

Participation.

particeps, *sharing in*
 consors, *partaking of*
 affinis, *sharing in*
 expers, *without share in*

Power.

compos, *in possession of*

Fulness.

plēnus, *full*
 inops, *needy*
 inānis, *void*

bestiae ratiōnis et oratiōnis expertes sunt, *animals are devoid of reason and speech,*

semper fragilitātis humanae sis memor, *be always mindful of human frailty.*

1. For the construction of **vacūus** and **refertus** see below 87. 2. The following Adjectives admit of a different construction: juris perītus or jure perītus, juris consultus or jure consultus, *skilled in law*; consciūs sum alicūjus rei, *I am aware of something*; consciūs mihi sum rei, *I am conscious to myself of a thing*. — prūdēns, *knowing*, and rūdis, *unskilled* also take the **Abl.** with **in**, as: rudis in jure civili.

2. The poets and later writers use many other Adjectives of kindred meaning (dīves, fēcundus, cāpax, tēnax, fērax) with the **Genitive**, as:

intēger vitae, scelērisque purus, *spotless of life, and pure of guilt.*

3. Especially to be noted is the Genitive **anīmi** which is added to Verbs and Adjectives of *feeling*, as: aeger anīmi, *sick at heart*. But the only instance of this usage in Cicero is: anīmi pendēo, *I am in suspense*.

40. Many **Present Participles** of transitive Verbs when used to denote a *permanent* quality, and not a

particular act, take the **Genitive**. Thus, *vir patriam amans*, is a man (*then*) loving his country; *vir patriae amans*, a patriot. The commonest of these Participles are:

<i>āmans</i> , fond	<i>diligens</i> , careful	<i>neglēgens</i> , neglectful
<i>appētens</i> , desirous	<i>efficiens</i> , efficient	<i>patiens</i> , enduring
<i>cōlens</i> , respectful	<i>fugiens</i> , shunning	<i>sitiens</i> , thirsting

Epaminondas adēo erat veritātis diligens, ut ne joco quidem mentirētur, Epaminondas was so careful of truth, that he did not tell a lie even in jest.

41. Verbs of *Reminding, Remembering, Forgetting* take the **Objective Genitive** to denote the *person* of which any one reminds himself or another, or which he forgets; and the **Genitive** or **Accusative** to denote the *thing*.

admonēre	} <i>to admonish</i>	meminisse	} <i>to remember</i>
commonēre		reminisci	
commonefacēre		recordāri	
oblivisci, to forget			

memīni vivōrum, I am mindful of the living,

obliviscere caedis atque incendiōrum, turn your mind from slaughter and conflagrations,

ānīmus memīnit praeteritōrum, the soul remembers the past,

omnes gradus aetātis recordor tuae, I call to mind all the periods of your life.

1. All these Verbs take the **thing** in the **Accusative**, if expressed by a **Neuter Pronoun** or **Adjective**, as: *discipūlos hoc unum monēo, I give pupils this one piece of advice.* Verbs of *Reminding* also take the **Ablative** with **dē** to denote the thing, as: *oro, ut Terentiām moneātis de testamento, I beg you to remind Terentia of the will.*

2. With **memīni**, the **Accusative** is always used of a **person** remembered by an *eye-witness*, as: *Antipāter, quem tu probe meministi, Antipater whom you remember very well.* **Recordor** is almost always construed with an **Accusative**, to denote the *thing*, and with **dē** and the **Ablative** to denote the *person*.

3. *Mihi in mentem venit, it comes into my mind*, may be construed *impersonally* with the **Genitive**, or *personally* with a Neuter Pronoun as **Subject**, as:

venit mihi in mentem Platōnis, the recollection of Plato comes to my mind;
quae mihi veniēbant in mentem, existimāvi me ad te oportere scribere, I thought
I should write to you what came in my mind.

42. Verbs of Valuing are construed with the **Genitive of General or Indefinite Value**. Such are:

<i>aestimāre, to value</i>	<i>facere, to make, put</i>	<i>putare, to reckon</i>
<i>ducere, to take</i>	<i>habere, to hold</i>	<i>esse, to be worth</i>
	<i>pendere, to weigh</i>	

Scisne, multos homines virtutem pluris aestimare quam ipsam vitam? Do you know that many men esteem virtue of more value than life itself?

1. The following are **Genitives of general value**:

<i>magnī, much</i>	<i>quantī, how much</i>
<i>parvī, little</i>	<i>plūrimī, maximī, most</i>
<i>tantī, so much</i>	<i>minimī, least</i>
<i>plūris, more</i>	<i>nihilī, naught</i>
<i>minōris, less</i>	<i>flocī, a lock of wool, a straw</i>

2. The **Complete Phrases** are then as follows:

parvi pendere or aestimare, to esteem lightly,
magni esse, to be of great account,
pluris esse, to be of more account, to be worth more.
nihilī ducere, to think nothing of,
magni aestimare or habere, to value highly,
plūris aestimare, to esteem of more value,
plurimi aestimare, to value very highly,
minimi facere, to make of very little account,
floci facere, to care a straw for.

3. Observe the phrases: **nihilī** facere, habere, ducere, pendere, esse,—but commonly, **pro nihilo** putare, ducere.—*Est mihi tantum*, with an **Infinitive**, means: *it is worth while* = *operae pretium est*, as:
est mihi tantum hujus invidiae odium subire, it is worth while to bear this storm of odium.

4. When *aestimare* or *putare* is equivalent to *taxare*, *to set a price upon*, it is construed like a Verb of *buying*, (see below 85).

43. Verbs of Accusing, Convicting, Condemning and Acquitting take the **Genitive of the Charge or Penalty**.

accusāre	{	<i>to accuse, charge</i>	coarguēre	{	<i>to convict</i>
incusāre			convincēre		
insimulāre					
arguēre	{	<i>to summon</i>	damnāre	{	<i>to condemn, find guilty</i>
arcessēre			condemnāre		
reum facēre					
postulāre			absolvēre,		<i>to acquit</i>

haec duo levitātis et infirmitātis plerosque convincunt, aut si in bonis rebus contemnunt amīcos aut in malis desērunt, *these two things convict most persons of inconstancy or weakness: if they despise a friend in prosperity or desert him in adversity.*

1. The *crime* may be expressed by the **Ablative** with **dē**, so especially with postulāre, as:

accusāre, postulāre alīquem de vi, de repetundis, de veneficio, *to accuse one of assault, of extortion, of poisoning.*

Notice: accusāre de vi, inter sicariōs, *to accuse of assault, assassination.*

2. The *punishment*, when expressed by a **Substantive** either with or without a Numeral, is in the **Ablative**, as:

Camillus absens quindēcim milībus gravis aeris est damnātus, *Camillus while absent was fined 15,000 asses heavy money.*

In some phrases the **Ablative** as well as the **Genitive** of the *charge* and *punishment* may be used, as:

accusāre capītis or capīte, *to bring a capital charge,*
damnāre capītis or capīte, *to condemn to death;*

multāre, *to mulct, punish,* is always construed with the **Ablative**.

44. The **Subjective Genitive** of Nouns denoting *persons* (or Abstract nouns put in their stead) is used, in connection with the Verbs *essē* and *fīērī*, to point out such a person's *property* or *peculiarity*, as:

omnia, quae muliēris fuērunt, viri fiunt nomīne dotis, *all that was the wife's property becomes the husband's under the name of dowry.*

1. In English the words *part, property, duty, office, business, characteristic,* are commonly added. Instead of the **Genitive** of the **Personal Pronouns**, *meī, tuī, &c.* the **Neuters** of the **Possessives** are used, as: *mentīri non est meum, to lie is not my way.*

2. This **Genitive** is often equivalent to a **Predicate Adjective**: *stulti or stultitiae est = stultum est*. But the **Genitive** is the regular construction in **Adjectives** of the **Third Declension**, as: *sapientis est, it is the part of a wise man, it is wise; insipientis est, it is foolish*.

3. This **Genitive** also stands in the **Predicate** after **Passive Verbs**, thus:

tempōri cedere semper sapientis est habitum, to yield to circumstances has always been held to be the part of a wise man.

45. Certain **Impersonal Verbs** take the *Person* who feels in the **Accusative**, and the *Exciting Cause* in the **Genitive**, or if a **Verb**, in the **Infinitive**, viz.:

<i>miseret, it excites pity</i>	<i>pudet, it shames</i>	
<i>paenitet, it causes sorrow</i>	<i>taedet</i>	} <i>it wearies, tires.</i>
<i>piget, it disgusts, grieves</i>	<i>pertaesum est</i>	

The **Persons** are expressed as follows:

<i>miseret me, I pity</i>	<i>paenitet me, I am sorry, repent</i>
<i>miseret te, thou pitiest</i>	<i>piget me, I am grieved at, dis-</i>
<i>miseret eum, he pities</i>	<i>gusted with</i>
<i>miseret nos, we pity</i>	<i>pudet me, I am ashamed</i>
<i>miseret vos, you pity</i>	<i>taedet me</i>
<i>miseret eos, they pity</i>	<i>me pertaesum est</i>
	} <i>I am weary, tired.</i>

hos homines infamiae suae neque pudet neque taedet, these men are neither ashamed nor weary of their dishonor.

1. An **Infinitive** may be used with these **Impersonals** instead of the **Genitive** of a **Noun**, and with *paenitet* also a **clause** with **quod**, as:

me paenitet haec fecisse, I repent of having done this;

Quintum paenitet quod animum tuum offendit, Quintus is sorry that he has wounded your feelings.

2. *Pudet* is also used with the **Genitive** of the **person** whose *presence* excites the shame, as:

pudet me deorum hominumque, it is a shame in the sight of gods and men.

3. With *paenitet*, *piget*, *pudet*, the **Accusative** of a **Neuter Pronoun** must be used instead of the **Genitive**, as:

sapientis nihil facit quod paenitere possit, the wise man does nothing to repent of.

4. Like *miseret me*, the personal **Verb** *misereri*, *to pity*, takes the **Genitive**, as: *miserere sororis, pity thy sister*. *Miserari*, *to bewail, deplore*, is a **transitive Verb** governing the **Accusative**.

46. With the **Impersonal** intērest (and sometimes also with rēfert) *it concerns, interests, it is the interest of, it is of importance for*, the **Genitive** is used to denote the **Person** or **Thing** concerned. as: patris intērest, *it is a father's interest*.

1. The **Genitive** seems to be governed by causā understood; hence instead of the Genitive of the **Personal Pronoun** the Ablative Singular Feminine of the **Possessives**: **mēā, tūā, sūā, nostrā, vestrā** is used with these Verbs, as: meā intērest, *I am concerned*; with **omnium**, however, **nostrūm** and **vestrūm** must be used, as: omnium nostrūm intērest, *it concerns all of us*. For the difference of **suā** and **ejus** see 29. 1.

47. The **Thing** which is of *interest* or *importance* is expressed:

- a. By a **Neuter Pronoun**, as: hoc vehementer intērest reipublicae, *this is of very much importance to the state*;
- b. By an **Infinitive** (the Subject remaining the same), as: intērest omnium recte facere, *to do right is the interest of all*;
- c. By an **Accusative** with the **Infinitive** (the Subject being different), as: multum mea intērest te diligentem esse, *it is of great importance to me that you are diligent*;
- d. By an **Interrogative Sentence**, as: multum mea intērest utrum diligens sis necne, *it is of great importance to me whether you are diligent or not*.

48. The **Degree** of *importance* is expressed:

- a. By **Adverbs**, as: magnopere, magis, maxime, minime, parum;
- b. By **Neuter Adjectives**, as: multum, plus, plurimum, permultum, tantum, quantum, aliquantum, nihil, aliquid, non multum (*little*), minus, minimum;
- c. By **Genitives of Value**, as: magni, permagni, parvi, nihili, tanti, quanti, of Comparatives and Superlatives *only* pluris is used.

1. The **thing** with reference to which one is interested, is expressed by the **Accusative** with **ad**, as:

magni ad honorem nostrum intērest quam primum nos ad urbem venire, *it is of great consequence to our honor that we should come to the city as soon as possible*.

2. Rēfert seldom occurs with the Genitive, occasionally with meā, tua, etc., and most frequently without either such a Pronoun or a Genitive, as: nihil rēfert, *no matter*; quid rēfert, *what matter?*

ACCUSATIVE.

49. The **Accusative** is the Case of the **Direct Object** of a *transitive* Verb. It answers the question *Whom?* or *What?* to express some person or thing on which the action is exerted, as:

Deus mundum aedificāvit, *God built the world*,
Scipio Carthaginem delēvit, *Scipio destroyed Carthage*.

1. The **Object** of a transitive Verb in the *Active* Voice becomes its **Subject** in the *Passive*, and is put in the **Nominative**, as:

Carthāgo a Scipiōne delēta est, *Carthage was destroyed by Scipio*.

50. Many Verbs are *Intransitive* in English which are both **Transitive** and **Intransitive** in Latin. These are :

a. Verbs of feeling:

dolēre, lugēre, maerēre, flēre, gemēre, lamentāri, as: casum alicujus dolēre, *to grieve at some one's calamity*;

quēri, conquēri, as: injuriās conquēri, *to complain of wrongs*;

horrēre, reformidāre, as: crimen ingrāti animi horrēre, *to shudder at the crime of ingratitude*;

fastidire, as: fastidire preces alicujus, *to disdain some one's prayers*;

ridēre, as: inconstantiam hominum ridēre, *to laugh at the fickleness of men*.

Of these Verbs only **ridēre** is used in the **Passive**, as: ridetur ab omni conventu, *he is laughed at by the whole assembly*; but all of them have a **Gerundive**, as: dolendus, &c.

b. Verbs of taste, smell, and the like:

olēre, redolēre, *to smell*; sapere, resipere, *to taste*; sitire, *to thirst*, as: vinum redolens, *smelling of wine*.

51. Many **Intransitive** Verbs take an **Object-Accusative** in certain *peculiar* constructions, viz:

a. When the **Object** is of the *same origin* or of *kindred meaning* with the Verb, and attended by an **Attribute**, as: vitam jucundam, vitam exsulis vivere, *to live a pleasant life, to live an exile's life*; longam viam ire, *to walk a long way*;

b. When the **Object** is a **Neuter Pronoun** or **Adjective**, as: *hoc tibi* ^a*assentiri non possum*, *herein I cannot agree with you*; *unum omnes student*, *all strive after one thing*; *non possum idem gloriari*, *I cannot make the same boast*. (See 41. 1.)

52. Many **Intransitive Verbs** of *motion*, such as *irē*, *vēnirē*, *vādērē*, *grādī*, *currērē*, *vōlārē*, *flūrērē*, *scandērē*, become **Transitive** by composition with certain **Prepositions**, and take the **Accusative**. This is regularly the case with: *circū*, *pēr*, *praetēr*, *trans*. Examples are:

circumire tentoria, *to go from tent to tent*,
circumvenire hostes a tergo, *to surround the enemy in the rear*,
circumsedere urbem vallo, *to surround a town with a rampart*,
pervadit rumor Graeciam, *a rumor went forth through Greece*,
praeterire hortos, *to pass by the gardens*,
aliquid silentio praeterire, *to pass something over in silence*,
transire Alpes, *to cross the Alps*,
modum transire, *to exceed moderation*,
transcendere muros, *to scale the walls*.

1. **Transitive Verbs** compounded with **trans**, viz: *transducere*, *transjicere* (*trajicere*), *transportare* take **two Accusatives**, one depending upon the *Verb*, and the other depending upon the *Preposition*, as:

Agesilaus copias Hellespontum transjecit, *Agesilaus threw his troops across the Hellespont*.

The **Accusative** dependent upon the **Preposition** remains when the **Verb** is changed to the **Passive Voice**, as:

exercitus a Caesare Rhenum transjectus est, *the army was thrown across the Rhine by Caesar*.

With an additional statement of the *Place whither*, the **Preposition trans** is repeated, or the **Ablative** is used, thus:

Ariovistus multitudinem trans Rhenum (Reno) in Galliam transduxit, *Ariovistus led a multitude across the Rhine into Gaul*.

53. When compounded with other **Prepositions** (especially, *ad*, *cū*, *in*) some of these **Intransitives** become **transitive**, commonly with a *tropical* meaning, and take the **Accusative**. Such are:

adire ad aliquem, *to go to a man*,
adire ad urbem, *to approach a city*,
adire urbes, oppida, terras, *to visit cities, towns, countries*,

adīre pericūla et labōres, to undergo dangers and hardships,
coīre societātem, to make an alliance,
inīre magistrātum, to enter an office,
inīre ratiōnem, to make an estimate,
inīre proelium, to engage in battle,
inīre consilium, to engage in a plan,
inīre societātem, to form an association,
obīre terras, mariā, to travel over lands and seas,
res suas obīre } *to attend to one's business,*
negotium obīre }
diem suprēmum obīre, to meet one's last day (to die),
mortem obīre, to meet one's death (to die),
subīre labōres, invidiam, poenam, dolōrem, to take upon one's self
(to submit to) hardships, envy, punishment, pain,
aggrēdi (adoriri) hostem, to attack the enemy,
aggrēdi ad dicendum, to begin to speak,
aggrēdi ad rempublicam, to enter upon public service,
ingrēdi iter, to set out on a journey,
ingrēdi oratiōnem, to begin a speech,
convenire aliquem, to go to see some one, to meet some one (also
in the Passive),
convenire cum aliquo, to agree with some one,
convēnit aliquid alicui, something is fit for somebody,
convēnit aliquid ad aliquid, something is fit for something,
convēnit mihi tecum de aliqua re } *something is agreed upon*
res convēnit mihi tecum } *between us,*
res convēnit inter nos }
anteire aliquem, to surpass some one (used in the Active only).
antecedere and praecedere, to surpass, excel, are construed both
with the Accusative and with the Dative.
antecellere, excellere, praestare, to surpass, excel, take the Dative
only (Cicero); excellere, only the Dat. Plural.
excellere and praestare also take inter, as: excellere inter omnes,
to distinguish one's self above all; — with florere, praeter is
used, as: florere praeter ceteros, to be distinguished more than
the rest.

But **most Compounds** of these Prepositions take either
 the **Dative**, as: *timor incēdit patrībus, fear seizes the*
fathers, or the Preposition is **repeated**, as: *invadere in*
hostes, to attack the enemy. Compounds of *ex* (*ēgrēdī*,

excēdērē, exīrē) are construed with *ex*, *extrā* (*beyond*), or with the **Ablative** (see 86). Instead of *excedere modum*, *to go beyond bounds*, Cicero uses: *transire modum*, or *extra modum prodire*.

54. The Accusative is used after the Impersonals:

fallit, fūgīt, praetērit,
dēcēt *atque* dēdēcēt.

fallit me	}	it escapes my	deceit me, it becomes me
fugit me		notice, it is	dedecet me, it is unbecoming
praetērit me		unknown to me	for me

non me fallit plerosque homines emolumento magis quam ipso officio duci, it does not escape my notice that most men are more influenced by profit than by duty itself.

1. An **Infinitive** or a **Neuter Pronoun or Adjective** (rarely a **Substantive**) may be used as **Subject** of *deceit* or *dedecet*, as:

muliērem deceit flēre, it becomes a woman to weep,
parvum parva decent, small things become the small.

Nisi me fallit, is used as a parenthesis, equivalent to: *ni fallor, if I am not mistaken*. In good prose, *latet, it is unknown*, is used *absolutely*, without any **Object-Case**.

55. The Accusative, commonly in connection with an **Attribute**, is used in **Exclamations**, either with or without the **Interjection** *O* or *heu*, as:

O fallācem hominum spem, O the deceitful hope of men!

1. An exclamation in the **Vocative** is used when a person or thing is *directly* addressed, as:

Tiberine pater, te sancte precor, O father Tiber, thee holy one I pray.

2. The **Interjections** *hei!* and *vae!* take the **Dative**, as: *vae victis, woe to the conquered!*

3. With *ēn*, *lo*, and *eccē*, *lo here, behold*, the **Nominative** is used, as: *ecce homo, behold the man!*

4. With *prō* (*prōh*), the **Vocative** is used, as: *pro di immortāles, ye immortal gods!* The **Accusative** occurs in connection with *fīdēs*, as: *pro deum hominumque fidem, for heaven's sake!*

56. Neuter **Pronouns** and **Adjectives** are used *adverbially* in the **Accusative**, as: *aliquantum, aliquid, somewhat; summum, at most; nihil, nothing, in no respect.*

1. These **Accusatives** are joined to certain Verbs to denote in what *respect* or to what *degree* the action is exhibited, as: *multum te diligo, I love you very much; nihil, in no respect, thus used is an emphatic negation, as: nihil movëor, I am not at all moved.*

57. In like manner the **Accusative** is found in a few *adverbial phrases*, as: *magnam or maximam partem, to a great extent; id genus, of that kind; id temporis, at that time; id aetätis, of that age, as:*

forum id temporis omni turba vacuum erat, the forum was at that time free from all tumult.

58. Verbs denoting:

- a. *to name or call, appelläre, nominäre, vocäre, dicere; to make, appoint, choose, facere, efficere, reddere, creäre, deligere, eligere, declaräre, designäre;*
- b. *to hold, regard, esteem, ducere, existimäre, habere, numeräre, putäre, judicäre;*
- c. *to have, give, take, leave, assume as, habere, dare, addere, sumere, adsumere, adsciscere, relinquere;*
- d. *to show one's self, se praebere, se praestäre, may have two Accusatives of the same person or thing:*

a. *Ancum Marcium regem populus creävit, the people made Ancus Marcius king, iram bene Ennius initium dixit insaniae, well did Ennius call anger the beginning of madness,*

b. *senätus Antonium hostem judicavit, the senate declared Anthony an enemy, Persae solem unum deum putaverunt, the Persians thought the sun the only god,*

c. Atheniensibus Pythia praecēpit, ut Miltiādem sibi imperatōrem sumērent, *the Pythia instructed the Athenians to take Miltiades as their commander*,

d. praesta te virum, *show yourself a man*.

1. Some Verbs of similar meaning follow the same construction, as: intellegere, interpretari, significare, *to understand*; cognoscere, *to recognize, know*; invenire, reperire, *to find*; inscribere, *to entitle*; as:

semper te amicum fidēlem cognōvi, *I have always known you as a faithful friend*,

liber qui inscribitur Laelius, *the book which is entitled Laelius*.

2. reddere, *to make*, is only used with **Adjectives** and in the **Active**; in the **Passive** fio, *I become*, is used in its stead. Especially to be noted is: aliquem certiorem facere de re, or alicujus rei (not reddere), *to inform one of a thing*.

3. *To make one from something something else*, is facere ex, as: Alexandri amici reges ex praefectis facti sunt, *Alexander's friends from commanders were made kings*.

4. Among the Verbs of *electing* the following **Idiomatic Phrases** deserve special notice:

dictatorem dicere
flaminem prodere
cooptare augurem

senatorem legere
in senatum legere
nominare augurem

virginem Vestalem capit
pontifex maximus.

5. *To be considered, thought*, is haberi, duci, putari; but of the two last-named Verbs the compound tenses (Perfect and its derivatives) are not found in this sense. habere (**Active**) commonly means *to have as*, thus: Cato Valerium Flaccum collegam habuit, *Cato had Valerius Flaccus as colleague*. In the sense of *to hold, regard*, other turns are used, viz:

habere, ducere, putare pro,
habere, ducere, putare loco (in loco),
habere, ducere, putare numero (in numero).

as:

aliquem parentis loco habere, *to regard one as father*,
pro certo habere, *to hold as a certainty*,
pro nihilo putare, ducere, *to think nothing of*
in numero deorum habere, *to regard as gods*.

6. With ducere, existimare, judicare, putare, the **Accusative with the Infinitive** is frequently used, and with credere, *to believe*, it must be used, as:

puto te felicem esse, *I consider you happy*.

7. With Verbs of *taking (selecting)*, that *to* or *for* which any thing is taken or selected is expressed by the **Dative** or **ād** with the **Accusative**, as: *locum castris capere, to take a place for a camp.*

8. *se praestare, to show one's self*, is always taken in a good sense, as: *praesta te virum, show yourself a man*; hence we cannot say, *se crudēlem or ignāvum praestare*, but only *praebere*. *se gerere* takes an **Adverb**, as *to behave* in English, thus: *fortiter se gerere, to behave one's self manfully.*

59. The **Active** Verbs *docere, edocere, to teach*, and *celare, to conceal*, take **two Accusatives**, one of the **Person**, and the other of the **Thing**, as:

quid nunc te, asine, litteras doceam? why should I now teach you literature, you donkey?

Antigonus iter omnes celavit, Antigonus conceals his route from all.

1. The **Accusative** of the **Thing** may remain with the **Passive** of Verbs of *teaching*, as:

omnes militiae artes edoctus fuerat, he had been taught all the arts of war.

Commonly, however, *discere aliquam rem, or, institui aliqua re*, are used instead of *doceri*, as:

Pericles a Damone musicam didicit, or, musica instructus est, Pericles was taught music by Damon.

2. The **Participle doctus** is used *absolutely*, as: *nos a Graecis docti, we instructed by the Greeks*; *calamitate doctus, made wise by misfortune*, or it takes the **Ablative** or the **Infinitive**, as: *doctus Graecis litteris, versed in Greek literature*; *Graece loqui doctus, versed in speaking Greek*; and in like manner: *fidibus doctus, instructed in playing the lyre*; *equo doctus, instructed in riding*.

3. When *docere or edocere* means *to inform, acquaint, make known*, it takes the **Ablative** with **dē**, as:

Adherbal Romam legatos miserat, qui senatum docerent de caede fratris, Adherbal had sent envoys to Rome to inform the senate of the murder of his brother.

4. With *celare, to keep in the dark*, the **Ablative** with **dē** is also used, as:

Bassus noster me de hoc libro celavit, our friend Bassus has kept me in the dark about this book.

So always in the **Passive**, as:

debes existimare te maximis de rebus a fratre esse celatum, you must suppose, that you have been kept in the dark about the most important affairs by your brother.

60. Verbs signifying *to ask, demand*, *poscere, postulare, reposcere, flagitare*, take **two Accusatives**, one of the **Person**, and the other of the **Thing**. But the **Person** may also be expressed by the **Ablative** with the Preposition *ā, āb*; *regularly* so with *postulo*, as:

Caesar Aedūs frumentum flagitābat, *Caesar kept demanding the corn from the Aedui,*

aquam a pumice nunc postūlas, *you are now asking water of a pumice-stone.*

61. Verbs signifying *to ask, beg*, *orāre, rogāre*, add to their **Personal Accusative** only a **neuter Pronoun** or **Adjective** in the **Accusative**; else a clause with *ūt* or *nē*, is used; *petere* takes the **Ablative** of the **Person** with *ā, āb*, and the **Accusative** of the **Thing**. Observe the phrases: *precāri deos, to pray to the gods*; and *precāri aliquid a dis, to ask something of the gods in prayer*.

hoc te vehementer rogo, ut famae tuae servias, *this I urgently beg of you to care for your reputation,*

Aedūi pacem a Romānis petivērunt, *the Aedui begged peace of the Romans.*

1. *petere aliquem, to attack some one; petere aliquid, to strive for something.*

62. Verbs signifying *to ask, inquire*, *rogāre, interrogāre*, add to their **Personal Accusative** only a **neuter Pronoun** or **Adjective** in the **Accusative**; otherwise the thing is expressed by the **Ablative** with *dē*, as: *interrogāre, percontāri aliquem de aliqua re; quaerere and sciscitāri* take only the **Ablative** of the **Person** with *āb, dē, or ex*.

hoc, quod te interrōgo, responde, *answer what I ask you,*

Liscum Caesar retinet, quaerit ex solo ea quae in conventu dixerat, *Caesar detains Liscus, he inquires from him alone what he had spoken in the meeting.*

1. Observe: postūlo a te; peto a te; quaero (sciscītor) a, de, ex te.
2. A Noun as second Accusative appears with the Verb rogāre only in the official phrase:

sententiā rogāre aliquem, to ask one for his opinion or vote.

DATIVE.

63. Some Verbs take, along with the *direct* Object in the **Accusative**, another in the **Dative** denoting the person or thing *to* or *for which* an action or quality exists. This is called the **Indirect Object**, as:

frater epistulam scribit sorori, *the brother writes a letter to his sister,*

errantibus viam monstrēmus, *let us show the way to the erring.*

64. The **Indirect Object** is put in the **Dative** with many **Intransitive** Verbs signifying:

to benefit or injure, prodesse; nocere, obesse, officere;

to favor or resist, favere, studere; adversari, reniti, repugnare, resistere;

to please or displease, placere; displicere;

to command or obey, imperare; parere, oboedire, obsequi, obtemperare, dicto audientem esse;

to trust or distrust, fidere, confidere; diffidere;

to be angry with, irasci, succensere; thus:

verba nobis magis nocent, minus prosunt nostra quam aliena, *our own words do us more harm and less good than the words of others,*

Dumnorix cupiditate regni adductus novis rebus studēbat, *Dumnorix moved by a lust for power was anxious for a revolution.*

1. Some Verbs apparently of the same meaning, are **transitive** and take the **Accusative**. Mark the following:

aequare, to be equal

jubere, to order

deficere, to be wanting

vetare, to forbid

juvare, adjuvare, to help, assist

fortes fortuna adjuvat, *fortune helps the brave,*
me dies deficiat, *the day would fail me.*

2. Some Verbs which are regarded in English as transitive take in Latin the **Dative**, and therefore belong to the class of **Intransitives**. Especially to be noted are:

persuadēre, <i>to persuade, convince</i>	parcēre, <i>to spare</i>
medēri, <i>to heal</i>	studēre, <i>to favor</i>
supplicāre, <i>to beg</i>	obtrectāre, <i>to decry</i>
maledicēre, <i>to curse</i>	invidēre, <i>to envy</i>
benedicēre, <i>to praise, bless</i>	satisfacēre, <i>to satisfy</i>

3. **Passives** are properly made only from **transitive Verbs**. **Intransitive Verbs** which govern a **Dative** have an **Impersonal Passive** with the same Case, in the following manner:

Active. bōnūs invidet nēmīnī, *a good man envies no one*

Passive. mīhī invidētūr, *I am envied*

tībī invidētūr, *thou art envied*

ēī invidētūr, *he is envied*

nōbīs invidētūr, *we are envied*

vōbīs invidētūr, *you are envied*

iīs invidētūr, *they are envied*

qui invident egent, illi quibus invidētūr, rem habent, *those who envy are the needy, those who are envied have the stuff.*

4. persuadēre, lit. *to make it sweet*, is properly a transitive Verb taking for its object a clause with **ūt**, or an **Accusative** with **Infinitive**. *I am convinced*, may be expressed by mihi persuāsi, mihi persuāsum est, or persuāsum habēo; *be convinced*, persuāde tibi.

5. As the **Active** is tibi invidēo, so the **Passive** tibi invidētūr. But we cannot say: invidēo tibi laudem, *I envy you for your praise*, but only: invidēo laudi tuae, *I am envious of your praise*; and in like manner in the **Passive**: bonōrum laudi invidētūr, *the good are envied for their praise*.

6. The **Perfect Passive** of parco is not used, but for it is substituted temperātum est, as: ne templis quidem deōrum ab hoste temperātum est, *not even the temples of the gods were spared by the enemy*. The same is true of invīsum est which is replaced by an **Active** expression or by the phrase, invidīae alicūi esse. (See below, 72. 1.)

65. **Adjectives** signifying *usefulness, fitness, acceptableness, similarity, nearness, service and inclination*, and their **Opposites** take the **Dative**. Their **Adverbs** follow the same construction, as:

semper flamma fumo est proxīma, *fire is aye next door to smoke*,
sapiētis est natūrae convenienter vivēre, *it is the part of a wise man to live according to nature*.

1. These include, among others, the following:

acceptūs, <i>acceptable</i>	jūcundūs, <i>agreeable</i>
amicūs, <i>friendly</i>	injūcundūs, <i>disagreeable</i>
inimicūs, <i>unfriendly, opposed</i>	molestūs, <i>troublesome</i>
aptūs, <i>apt, suitable</i>	necessariūs, <i>necessary</i>
cārūs, <i>dear</i>	odīosūs, <i>hateful</i>
commūnīs, <i>common</i>	pār, <i>equal, a match for</i>
dulcīs, <i>agreeable</i>	dispār, <i>unlike</i>
fācīlīs, <i>easy</i>	sālūtārīs, <i>beneficial</i>
difficīlīs, <i>difficult</i>	sīmīlīs, <i>like</i>
grātūs, <i>pleasing</i>	dissīmīlīs, <i>unlike</i>
ingrātūs, <i>unpleasant</i>	turpīs, <i>disgraceful</i>
grāvīs, <i>burdensome</i>	ūtīlīs, <i>useful</i>

2. amīcus (amīca), inimīcus (inimīca), and familiāris are used in the **Positive** and **Superlative** as **Substantives**, and as such take a **Possessive Pronoun** or a **Genitive**, as: amicissīmus, familiarissīmus (*also* intīmus) meus, *my dearest friend*; Caesāris amicissīmus, *Caesar's dearest friend*; inimicissīmus meus, *my bitterest enemy*. In like manner are used: aequālis, *a contemporary*; affīnis, propinquus, necessariūs, *a relative*; vicīnus, finitīmus, *a neighbor*.

3. Adjectives of **Inclination**, such as: amīcus, aequus, cōmis, fidēlis, liberālis, benignus, benevōlus; inimīcus, infestus, inīquus, infīdus, crudēlis, saevus, malevōlus, &c., may take, instead of the **Dative**, the **Accusative** with **ergā** when *friendly* feelings are spoken of, or with **in**, **adversūs**, for *friendly* and *unfriendly* feelings. Adjectives signifying *useful, noxious, suitable, necessary* (ūtīlis, inūtīlis, aptus, idoneus, necessariūs) take oftener the **Accusative** with **ād**, to denote the **Thing** for which, but regularly the **Dative** of **Persons**, as:

Manlīus fuit sevērus in filiūm, *Manlius was severe towards his son*,
nobis utīle est ad hanc rem, *it is of use to us for this thing*.

For aliēnus, *foreign*, see below 89; noxiūs, *injurious, noxious*, is only used *absolutely*, without any Object-Case.

4. After simīlis, *like* and dissimīlis, *unlike*, the **Genitive** is used to denote *exact* resemblance; hence we say: mei, tui, nostri simīlis, *my, your, our like*, and veri simīlis, *likely*, as: Dionysīus tyrannus Nerōnis simillīmus, *the tyrant Dionysius, the true picture of Nero*. The **Dative** includes the idea of *casual* likeness, as: filiūs in hoc patri simīlis est, *in this particular the son is like his father*.

5. pār and dispār in the sense of *like, unlike* take the **Genitive**, otherwise the **Dative**; par alicūi means, *a match for*. – superstes, *surviving*, may take the **Genitive** or **Dative**.

6. The Adjectives propior and proximū also take the **Accusative**, and this is the regular construction with the Adverbs propius and

proxīme, as: *Ubī proxīmi Rhenum incōlunt, the Ubii dwell next the Rhine. Proxīme Pompējum sedēbam, I was sitting next to Pompey.*

7. *proprius*, *own*, and *commūnis*, *common* take the **Genitive** when the idea of *property* or *peculiarity* prevails, as: *popūli Romāni est propriā libertas, liberty is characteristic of the Roman people — caelum omnium hominum commūne est, the sky is the common property of all; but: omni aetāti mors est commūnis, death is common to every age.* With **Personal Pronouns** the **Dative** is used or a Possessive Pronoun in their stead, as: *commūne est mihi aliquid cum aliquo, I have something in common with some one. — sēc̃er, set apart, sacred, also takes the Genitive, as: insūla deōrum sacra, an island sacred to the gods.*

66. The **Dative** is used with transitive and intransitive Verbs to denote *that to or for which, to the interest or loss of which* any thing is done: *Datīvus commōdi et incommōdi, Dative of Advantage and Disadvantage*, as:

domus pulchra domīnis aedificātur, non murīb̃us, a handsome house is built for its owners, not for the mice.

1. This construction occurs also with the Verbs *vacāre*, *to have leisure for a thing*, and *nubēre*, *to veil one's self*, as the bride for the bridegroom, i. e. *to marry*, as

vaco littēris, philosophīae, I have leisure for literature, philosophy; I devote myself to literature, philosophy.

Venus nupsit Vulcāno, Venus married Vulcan.

In the **Passive** *nubēre* takes *cūm*, as: *regis Parthōrum filiū, quocum erat nupta regis Armeniōrum filiā, the Parthian king's son to whom the daughter of the king of the Armenians was married. (Marry, as a man marries a woman, is, uxōrem ducēre, or in matrimonium ducēre.)*

67. The **Dative** of the Personal Pronoun is used to denote a certain degree of *concern* or *sympathy*. It is called **Ethical Dative** and is properly a Dative of Advantage, as:

his mihi quisquam mansuetudinē et misericordiā nominat! such being the facts some one names to my face gentleness and pity!

1. Especially to be noted are the **Expressions**:

quid hoc sibi vult ? what does that mean ?

quid huic homīni faciā ? what is to be done with that fellow ?

2. *For*, meaning *instead of*, *in defense of*, *in behalf of*, must be expressed by the **Ablative** with **prō**, as: *pro rege, lege, grege, for the king, the laws and the country.*

68. Some Verbs take the **Dative** or **Accusative** according to their *signification*. These are:

metuere, timere aliquem, to dread some one,

metuere, timere alicui, to fear for some one,

metuere, timere de aliqua re, to be anxious about something,

consulere aliquem, to consult some one,

consulere alicui, to consult the interest of some one,

in aliquem graviter consulere, to proceed severely against one;

prospicere, providere aliquid, to foresee something; to prepare for something,

prospicere, providere alicui rei, to provide for something;

cavere alicui, to take precautions for some one,

cavere aliquem, to take precautions against some one,

cavere ab aliquo, to be on one's guard;

moderari aliquid, to manage something,

moderari alicui rei, to set bounds to a matter;

temperare aliquid, to mix (vinum); to rule, govern (republicam legibus); to use with moderation (victoriam),

temperare alicui, to spare some one,

temperare ab aliqua re, to restrain from something;

manere aliquem, to await one (as his fate),

manere alicui, to continue, to remain to some one.

1. *volo te, I have something to say to you; volo te paucis, I have a few words to say to you; volo (cupio) tua causa omnia, I wish you well.*

69. Many Verbs, both transitive and intransitive, compounded with these **Prepositions**:

ad, ante, con, in, inter,

ob, post, prae, sub, super,

take the **Dative**. Transitive Verbs take an **Accusative** besides. Mark the following:

addere alicui animos, *to give courage to a person,*
 afferre alicui dolorem, *to cause pain to a person,*
 afferre alicui vim, *to offer violence to a person,*
 sibi manus afferre, *to lay hands on one's self,*
 adhibere remedia morbis, *to apply remedies to diseases,*
 adjungere fidem alicui, *to give credit to one,*
 anteponere rem rei, *to prefer a thing to another,*
 inferre bellum alicui, *to wage war upon some one,*
 injicere metum alicui, *to strike fear into one,*
 injungere alicui onus, negotium, *to charge one with a burden, task,*
 imponere alicui nomen, *to give one a name,*
 imponere alicui negotium, *to impose a task on some one,*
 se interponere bello, *to engage in war,*
 se opponere periculis, *to encounter dangers,*
 aliquem morti objicere, *to give one up to death,*
 se hostium telis objicere, *to throw one's self in the way of the ene-
 mies' missiles,*
 proponere aliquid oculis, *to set something before the eyes,*
 postponere, posthabere rem rei, *to put a thing below another,*
 praeferre rem rei, *to prefer a thing to another,*
 praeficere imperatorem bello, *to appoint to the command of the war,*
 subjicere aliquid oculis, *to place something before the eyes,*
 ignem tectis subjicere, *to put the houses on fire,*
 intercedere legi, *to protest against the law,*
 intervenit nox proelio, *the night put a stop to the battle,*
 obrēpit senectus adulescentiae, *old age steals upon youth,*
 obversatur aliquid animo, oculis, *something presents itself to the
 mind, to the eyes,*
 praesidere provinciae, *to govern a province,*
 succumbere oneri, *to sink under a load,*
 adesse alicui, *to assist one,*
 deesse alicui, *to forsake some one,*
 interesse pugnae, *to be present at a battle,*
 praeesse reipublicae, *to be at the head of, to govern a state,*
 prodesse omnibus, obesse nemini, *to do good to all, harm to no one,*
 subest ratio rei, *there is a reason at the bottom.*

1. The **Preposition** and its **Case** may follow any of these Com-
 pounds. According to the rules of good usage the Preposition is
 commonly *repeated* with **Compounds** of **ad**, **cū**, and **in**, as:

appellere classem **ad** ripam, *to land a ship,*
 communicare aliquid **cū** aliquo, *to communicate, share some-
 thing with a man,*

inesse **in** aliqua re, *to be in something* (Perf. fuit, never infuit),
incumbere in gladium, *to fall on one's sword*.

Also with adhibere, conferre, comparare, contendere (*to contrast*),
congrēdi (*to meet with one*), conjungere, congruere, consentire, the
Preposition is commonly repeated.

2. If a **local relation** is distinctly expressed (as place *to*, *in*, or *from*
which), the **Preposition** is repeated, as:

accedere ad aliquem, *to approach a man*,

accedere ad rempublicam, *to enter upon a public office*,

appropinquare, *to approach*, commonly with the **Dat.**, rarely with **ad**,

accidere ad pedes alicujus, *to cast one's self at a person's feet*,

adesse ad senatum, in iudicio, *to be present in the senate, at court*,

admovere exercitum in locum, *to lead an army to a place*,

admovere stimulos alicui, *to put the goad to a man*,

incidere in aliquem, *to fall in with*; in morbum, periculum, invi-
diam incidere, *to fall sick, &c.*; incidit in mentem aliquid, some-
thing comes to my mind,

incurrere, irruere, invadere in hostem, *to attack, assault the enemy*,

inijcere se in medios hostes, *to throw one's self into the midst of*
the enemy,

inferre signa in hostem, *to advance to the attack*; but always: in-
ferre bellum hosti, injuriam alicui,

procumbere ante pedes, ad genua, *to fall on one's knees*.

3. For the **Compounds** of **antē** and **prae**, signifying *to surpass*,
see 53.

4. Especially to be noted are:

attendere animum ad aliquid, or simply: attendere aliquid, *to mind*
something,

occumbere mortem, *to fall against death*, i. e. *to die*,

illudere, *to mock at*, may take the **Dative** or the **Accusative**: existi-
mationi, corpori; praecepta alicujus,

insultare, *to insult*, takes the **Dative**, or the **Accusative** with **in**, as:
insultare in rempublicam,

irridere, *to laugh at*, takes only the **Accusative**,

assuetus and assuefactus, *accustomed to*, take the **Ablative** (Caesar
and Cicero), as: assuetus labore, *accustomed to toil*.

70. Certain **Verbs** of *giving* and *putting* may take
either a **Dative** with an **Accusative**, or an **Accusative**
with an **Ablative**. These are:

aspergo, circumdo,
dono, induo.

dono tibi librum, *I present you a book,*
 dono te libro, *I present you with a book,*
 circumdat urbi murum, *he puts a wall around the city,*
 circumdat urbem muro, *he surrounds the city with a wall.*

So also aspergĕre, *to besprinkle* and *to sprinkle on*;
 induĕre, *to clothe* and *to put on*.

71. The **Dative** is used with **essĕ** and similar words to denote **possession**, as:

homīni cum deo similitūdo est, *man has a likeness to God.*

1. The **Genitive** or a Possessive Pronoun with **essĕ** places emphasis on the *possessor*, as: domus Caesāris est, *the house is Caesar's* (and no one's else); the **Dative** with **essĕ**, on the fact of *possession*, as: Caesāri domus est, *Caesar has a house* (among other things). This is the usual form to denote simple possession, and is commonly translated by *to have*. Accordingly we say: regis officiū est, *it is the king's duty*, and not, regi officiū est. (Sĕe 44.)

2. The possession of *qualities* of body and mind is expressed by **esse** **īn** with the **Ablative**, or some other turn, as: maxīma in Cicerōne eloquentīa fuit, *Cicero had very great eloquence*.

3. After **est** (**datur**, **indītur**) **mihi** **nomen**, **cognōmen**, the **Name** is put in the **Dative** or in the **Nominative**, as: puĕro nomen est Carōlo (Carōlus), *the boy's name is Charles*. In like manner with **Active** expressions the **Dative** or **Accusative** is used, as: dare alicui nomen Ascanio or Ascanium, *to give one the name Ascanius*.

72. With **Gerunds** and **Gerundives** the **Dative** denotes the person on whom the *necessity* rests, as:

Caesāri omnia uno tempore erant agenda, *Caesar had every thing to do at the same moment,*

nobis omnibus moriendum est, *we all must die.*

The same construction is sometimes used with the **compound tenses** of **Passive Verbs**, so especially with **audītus**, **cognītus**, **constitūtus**, **deliberātus**, **perspectus**, **provīsus**, as:

mihi deliberātum et constitūtum est, *I have deliberated and resolved,*

1. By the poets and later writers the **Dative** is used in this way after almost any **Passive Verb**, as:

barbārus hic ego sum, quia non intellēgor ulli, *I am a barbarian here, because I am not understood by any one.*

2. Probātur mihi aliquid, *something pleases me* (from probāre alicui aliquid, *to make a thing acceptable to a person*); probātur aliquid a me, *something is approved by me.*

73. Certain Verbs take the **Dative** to denote the **purpose** or **end**, and often at the same time **another Dative** of the person *for whom* or *to whom*. This double Dative occurs

a. With the Verb *essē* in such phrases as: *est mihi aliquid laudi, honōri, decōri, dedecōri, salūti, calamitāti, onēri, impedimento, detrimento, emolumento; res est argumento, documento, testimonio*, etc., thus:

nimīa fiducia magnae calamitāti solet esse, excessive confidence is usually a great calamity, cui bono? for whose advantage?

b. With Verbs signifying *to impute, reckon, dare, tribuere, vertere, habere*, as: *laudi dare, vitio dare, crimini dare, to count it a praise, charge it as a fault or crime; tribuere ignaviae, superbiae, to attribute it to cowardice or haughtiness*, thus:

vitio mihi dant quod hominis necessariū mortem graviter fero, they charge it to me as a fault that I resent the death of a man so dear to me;

c. With Verbs signifying *to come, give, take, send, leave*, and the like, as: *dono aliquid dare, to give as a present; subsidio, auxilio venire, to come as a relief, to assistance*, thus:

Pausanias, rex Lacedaemoniorum, venit Atticis auxilio, Pausanias, king of the Lacedaemonians, came to the help of the Athenians.

1. Especially to be noted are the **Phrases**: *admiratiōni, odīo esse*, which are used as **Passives** to *admīror, I admire*, and *odi, I hate*; likewise, *aliquid mihi cordi est, something is a pleasure to me, I have it at heart*, and, *aliquid mihi (magnae, majōri, maxīmae) curae est, something is a matter of (great, greater, greatest) concern to me*. **Active** phrases are formed with **habēre**, as: *rem religiōni non habēre, to make no conscience of a thing*; *habēre quaestū rempublicam, to consider the state the means of making money*.

ABLATIVE.

74. The **Ablative** is the Case of the **Adverbial Relations** expressed in English by the Prepositions *from, at, in, with, by, as*:

omni liber cura, free from all care,
bello Persico, at the time of the Persian war,
prima pueritiā, in early boyhood,
summa aequitāte, with the greatest fairness,
lapide interfectus, killed by a stone.

75. The **Ablative** is used to express the **Cause** (*Ablatīvus causae*). It designates that *by which, by reason of which, because of which*, something is or is done, and is common with *Passive Verbs* and such *Active Verbs* and *Adjectives* as imply a *Passive meaning*, as: *perīre = interfīci, to be slain*; *crescere = augēri, to increase*; *aeger = affectus, diseased*. The **Ablative** of the *Passive* construction becomes the **Nominative** (Subject) of the *Active*, thus:

Dei providentiā mundus administrātur, the world is governed by God's providence,
concordiā res parvae crescunt, by concord small affairs grow,
milites praelio fessi erant, the soldiers were weary with the battle,
cometae radiis solis obscurantur, the comets are dimmed by the rays of the sun,
radii solis obscurant cometas, the rays of the sun dim the comets.

76. The Living Agent of a Verb in the Passive voice, or of an intransitive Verb with the sense of the Passive, is in the **Ablative** with *ā* or *āb*, as:

natūra fit, ut libēri a parentībus amentur, by nature it happens, that children are loved by their parents.

1. With *gigni, nasci, orīri*, the **Ablative** is used to denote *parentage*, as: *humilībus parentībus ortus, sprung from low parents*. With *nasci* and *orīri*, **ex** is usually employed of the *mother*, and **āb** of *remote progenitors*, as: *plerīque Belgae sunt orti a Germānis, Belgians are mostly of German descent*. A **Preposition** must be used with Pronouns, as: *ex me atque hoc natus es, you are my son and his*.

77. The Ablative of Cause is used with Adjectives of a *Passive* meaning and intransitive Verbs of *feeling*, such as:

dōlērē, to grieve

maerērē, to mourn

gaudērē } to rejoice, delight
laetārī }

dēlectārī, to be delighted

glōrīārī, to boast

lābōrārē, to suffer

sūperbūs, proud

laetūs, pleased — aegēr, ill

anxiūs, anxious

agricōla gaudet equis, the husbandman delights in horses,
Miltiādes aeger erat vulnerībus, Miltiades was ill from his wounds,
aliis malis labōras, you suffer with other ills.

1. With *laborāre, to suffer*, the affection is expressed by the **Ablative**, as: *fame laborāre, to suffer with hunger*; the part of the body which suffers, by the **Ablative** with **ex**, as: *ex capite laborāre, to be sick of the head*.

2. The motive which influences the person acting is often expressed by the **Ablative** with a **Participle**, as: *motus, commōtus, impulsus, adductus misericordiā, moved, driven on, led by pity*; *ira, odio incitātus, egged on by anger, hatred*; *metu perterritus, sore frightened*.

3. The Object *on account of which* an action is performed is regularly expressed by the Prepositions **ōb, proptēr, causā**; but the **Ablative** is common with nouns of the **Fourth Declension** occurring only in that case, as *jussu, hortātu, mandātu*, thus:

in oppīdum propter metum sese recipiunt, they betake themselves into the city on account of their fear,

jussu civīum, at the bidding of the citizens; meo rogātu, at my request.

4. In negative expressions the preventing cause is expressed by **prae**, *for*, with the **Ablative**, as:

prae maerore loqui non potuit, he could not speak for grief.

78. The **Ablative of Cause** includes also the construction of the following Verbs:

gloriari aliqua re, to glory in a thing,

gloriari in aliqua re, to seek one's honor in a thing,

gloriari de aliqua re, to speak very highly of a thing.

fidere, confidere, to trust, take the Ablative when the Object is a Thing, as: virtute militum confidere; and the Dative when it is a Person: tibi fido. — diffido, I distrust, commonly takes the Dative. fretus, equivalent to confisus, trusting, always takes the Ablative.

niti aliqua re, to lean on a thing; but also with in, as: Pompeji in vita nitebatur salus reipublicae, the weal of the state depended on Pompey's life. — niti ad aliquid, to strive for something.

acquiescere aliqua re, to rest satisfied with a thing; acquiescere in aliqua re, to rejoice in a thing, as: in caritate suorum.

contentum esse aliqua re, to be satisfied with a thing.

contineri aliqua re, to depend, to rest upon something, as: salus reipublicae concordia civium continetur, the weal of the state depends on the concord of the citizens.

79. The **Ablative** is used to denote the **Means** or **Instrument** by which anything is effected (**Ablativus instrumenti**), as:

Pyrrhus a muliere lapide interfectus est, Pyrrhus was killed by a woman with a stone.

The **Person** considered as **Means** or **Instrument** is expressed by **per** with the **Accusative**, or by **opera** (**auxilio**) with a **Genitive** or **Possessive**, as:

Caesar certior factus est per legatos, Caesar was informed by means of ambassadors,

Ciceronis unius opera respublica conservata est, by the help of Cicero alone the state was saved.

1. When **pĕr** is used to express the means, it denotes the *manner* rather than the *real* means or instrument, as: *per fraudem, by fraud; per jocum, in jest; per vim, by force.*

2. The **Ablative of Accompaniment** regularly takes **cŭm**, as: *esse cum telo, to go armed.* In military phrases the troops with which a march is made are put in the **Ablative** with or without **cŭm**; generally with **cŭm**, when a special numeral is used, without **cŭm** in general expressions where the men are regarded as real means; as: *omnibus copiis, magna manu.* But to this there are many exceptions, as:

Caesar cum omnibus copiis Helvetios sequi coepit, Caesar with all his troops began to follow the Helvetians,

hostes ad castra Caesaris omnibus copiis contendērunt, the enemy hastened toward the camp of Caesar with all their troops.

3. The **Ablative of Means** is used with Verbs denoting *to affect* in any way, *afficere aliquem aliqua re; to adorn, ornare, instruere; to instruct, instituere, erudire, imbuere,* as: *aliquem artibus erudire, to instruct one in the arts.* *Afficere aliquem or aliquid aliqua re, to affect a person or thing with something,* is commonly translated by a Verb or verbal expression akin to the Latin **Ablative**, as: *aliquem honoribus afficere, to honor a person; cruciātu afficere, to torture; laetitia afficere, to gladden;* and in the **Passive**: *magna difficultate affici, to be brought into great difficulty.*

4. With Verbs of *valuing* this **Ablative** is put in answer to the questions *according to what? by what?* as:

magnum homines virtute metimur, non fortuna, we measure great men by worth, not by fortune.

5. This construction includes also the **Ablative** after Verbs signifying *to hide, take in, involve,* as:

latēbris se occultare, to conceal one's self in a lurking-place,
tyranni nomen humanitate sua tegere, to cover the name of a tyrant with one's kindness,

recipere aliquem tecto, to take a person into one's house,

se castris tenere, to keep within the camp,

erroribus implicari, to be involved in errors.

And in like manner:

tibiis, cithara, fidibus canere, to play on the flute, cittern, lyre,

pila, alēa, tessēris ludere, to play at ball, at dice,

vehi curru, equo, to drive, to ride,

pedibus, navi proficisci, to travel on foot, by water.

80. That *in respect to which* or *in accordance with which* anything is or is done, is denoted by the **Ablative of Limitation** (Ablatīvus limitatiōnis), as:

ab his castris oppīdum Remōrum nomīne Bibrax abērat milia passūm octo, *a town of the Remi, Bibrax by name, was eight miles distant from this camp,*
crine ruber, niger ore, brevis pede, lumīne laesus, *red-haired, black-lipped, club-footed, blink-eyed.*

1. Especially to be noted is the use of **nātū**, *by birth*, with Adjectives to denote the age, as:

grandis natu (*not magnus*), *old* minor natu, *younger*
major natu, *older* minimus natu, *youngest*
maximus natu, *oldest*

Ennius fuit major natu quam Plautus et Naevius, *Ennius was older than Plautus and Naevius.*

2. Instead of the **Ablative of Limitation** the **Accusative** is used by the poets in imitation of a Greek idiom, as: os humerosque deo similis, *like a god in countenance and shoulders*. This Accusative is used with passive and intransitive Verbs and Adjectives to denote the part affected, as: miles fractus membra labōre, *the soldier weakened in body by hardship*.

3. The **Ablative of Limitation** is often used to qualify a whole sentence. Such Ablatives are: sententiā, opiniōne, iudicio, testimonio alicujus (*mea quidem sententiā, according to my opinion*), thus:

Cato perfectus mea sententiā Stoicus fuit, *Cato was, according to my opinion, a perfect Stoic.*

4. The **Ablative** is used in a similar construction with **facio** and **fit**, as: quid illo fiet? *what will become of him?* quid hoc homine facies? *what are you going to do with this man?*

81. The **Ablative of Manner** (Ablatīvus modi), answers the question *how?* and is used with the Preposition **cū** when it has no Adjective, as: beāte vivere et honeste id est cum virtūte vivere, *to live happily and honestly means to live with virtue (virtuously)*; cum cura scribere, *to write with care*; cum voluptāte audire, *to hear with pleasure*.

1. The following **Ablatives** are used *without* an Adjective or Preposition:

silentiō, <i>in silence</i>	jūrē, <i>rightfully</i>
ordinē, <i>in an orderly manner</i>	injūriā, <i>unjustly</i>
cāsū, <i>by chance</i>	vī, <i>violently</i>
viā et ratiōnē, <i>methodically</i>	vī et armīs, <i>by force of arms</i>
vōluntātē, <i>voluntarily</i>	pēdībūs, <i>a-foot</i>
dōlō, fraudē, <i>fraudulently</i>	nāvībūs, <i>by ship</i>

82. The Ablative of **Manner** is used *with* or *without* cūm when it has an **Adjective**, as: magna cura, cum magna cura, magna cum cura, *with great care*. The Preposition is commonly expressed to denote an *accompanying circumstance* or *a result*, as:

Verres Lampsacum venit cum magna calamitāte civitātis, *Verres came to Lampsacus with great disaster to the state*.

1. Words signifying *manner* themselves, such as: modus, ratio, mos, ritus, and likewise animus, mens, consilium *never* take cūm; thus: aequo animo ferre, *to bear with an even mind*; hac mente or hoc animo profectus sum, *with this intention I set out*. This rule applies also to lege, condiciōne, *under condition*, and to Substantives denoting *parts of the body*, as: nudo capite incedere, *to go with head uncovered*.

2. The Negative *without* is often expressed by the **Ablative of Manner** with nullō, -ā, -īs: nullo negotio rem conficere, *to accomplish a thing without any trouble*; nulla mea culpa, *without any fault on my part*.

3. The **Ablative mōdō** is admissible only in *general* expressions, such as: hoc modo, *in this way*; simili, pari modo, *in like manner*; but is never used to denote the *manner of acting*; instead of fortissimo modo, hostili modo, the Classics use: multa cum virtute, hostilem in modum, or other turns.

✎ Akin to the Ablative of Manner is the **Ablative of Quality**, see 30. 3.

83. **Difference of Measure** is put in the **Ablative** in answer to the question *by how much?* The **Ablative of Measure** (Ablativus mensurae) is used after

Comparatives and words implying comparison (Adverbs, Prepositions, Verbs), such as: *antē*, *post*, *infra*, *supra*, *citra*, *ultra*; *mālō*, *antēcellō*, *praestō*, etc., thus:

multo praestat virtus divitiis, virtue is much better than riches,
Hibernia est dimidiō minor quam Britannia, Ireland is less by
half than Great Britain.

1. This construction is especially frequent with the **Ablatives**:

<i>multō, much</i>	<i>altērō tantō, twice as much</i>
<i>paulō, a little</i>	<i>nihilō, by nothing, no</i>
<i>ālīquantō, some more</i>	<i>quō...ēō (hōc) } the...the</i>
<i>tantō, so much; quantō, how much</i>	<i>quantō...tantō }</i>

tanto est accusāre quam defendere, quanto facere quam sanare vulnera facilius,
it is as much easier to accuse than to defend as it is easier to inflict wounds
than to heal them.

84. The Ablative of Comparison (*Ablatīvus comparatiōnis*) is used with the Comparative, instead of *quām*, *than*, with the *Nominative* or *Accusative*, as:

filius melior est quam pater } the son is better than his father,
filius melior est patre }

scio filium meliorem esse quam patrem, I know that the son is
better than his father.

1. The **Ablative** after **Comparatives** is admissible only instead of *quām* and a **Nominative** or **Accusative** of the object with which the comparison is made. As a rule, the **Ablative of Comparison** instead of *quām* **must** be used when the second member of comparison is a *Relative Pronoun*, as:

Phidiae simulacra, quibus nihil in illo genere vidimus perfectius, the statues of
Phidias in comparison with which we saw nothing more perfect of that de-
scription.

2. After *plūs*, *amplius*, *more*; *minus*, *less*; *longius*, *farther*, *quām* is often omitted without influence upon the construction. But the **Ablative of Comparison** may also be used when the word with *quām* would be in the *Nominative* or *Accusative*, as:

ex Romanis minus trecenti periērunt, of the Romans less than 300 perished,
tecum plus annum vixit, he lived with you more than a year,
plus quam ducenti interfecti sunt } more than 200 were killed.
plus ducenti interfecti sunt }
plus ducentis interfecti sunt }

3. Certain **Ablatives** as: *opiniōne*, *expectatiōne*, *spē*, *solīto*, preceding a **Comparative** are used instead of a **Clause**, as:

opiniōne celerius, *sooner than is expected*,
dicto citius, *quicker than the word was spoken*,
spe serius, *later than was hoped*,
amnis solīto citatior, *the river running faster than usual*.

85. Price (including both *general* and *special value* or *cost*) is put in the **Ablative** (*Ablatīvus pretii*) with Verbs signifying:

to buy, *emere*, *redimere*, *mercari*,
to sell, *vendere* (**Pass.** *veneo*, *venire*),
to be for sale, *licere*; *to value*, *appraise*, *acstimare*,
to cost, *esse*, *stare*, *constare*,
to let, *locare*, *collocare*; *to hire*, *conducere*.

In this construction, price is regarded as *means* of *purchase*. **General Value** or **Cost** is expressed by the **Ablatives**:

<i>magno</i> , <i>at a high price</i>	<i>plurimo</i> , <i>at a very high price</i>
<i>parvo</i> , <i>at a low price</i>	<i>minimo</i> , <i>at a very low price</i>
<i>nihilo</i> , <i>for nothing</i>	

equus mihi talento stetit, *the horse cost me a talent*,
hortos istos emamus magno, *si parvo non possumus*, *let us buy*
those gardens at a high price, *if we cannot have them cheap*.

1. Verbs of *buying* and *selling* take the following **Genitives** of **Comparative Value** or **Cost**:

<i>tanti</i> , <i>so much</i> ; <i>quantum</i> , <i>how much</i>	<i>pluris</i> , <i>dearer</i>
<i>tantidem</i> , <i>at the same price</i>	<i>minoris</i> , <i>cheaper</i>

mercatores non tantidem vendunt, *quantum emerunt*, *merchants do not sell at the same price at which they bought*.

2. Mark the **Particular Phrases**:

<i>bene emere</i> , <i>to buy cheap</i>	<i>bene vendere</i> , <i>to sell dear</i>
<i>male emere</i> , <i>to buy dear</i>	<i>male vendere</i> , <i>to sell at a loss</i> .

86. The Ablative of Separation (*Ablatīvus separationis*) answers the question *whence?* with or without

the Prepositions *āb*, *off*; *dē*, *from*; *ex*, *out of*; and is used with Verbs signifying:

to remove, drive away from, *pellere*, *depellere*, *expellere*, *movere*, *amovere*, *demovere*, *removere*, *deicere*, *deturbare*; *to withdraw, retire*, *cedere*, *abscedere*, *decedere*, *excedere*; more rarely: *abire*, *exire*, *egredi*, *evadere*;

to keep from, *arcere*, *prohibere*, *excludere*, *intercludere*, *detertere*; *to abstain from*, *abstinere*, *desistere*, *supersedere*;

to free, relieve from, *liberare*, *levare*, *solvere*, *exsolvere*.

The Prepositions are usually omitted when these Verbs are used *figuratively*; but with **Persons** the Preposition *āb* must be used, as:

populus Atheniensis Phocionem patria pepulit, *the Athenian people drove Phocion from his country*,

libera me ab homine malo, a me ipso, *liberate me from that bad fellow, myself*,

ita multae civitates omni aere alieno liberatae, multae valde levatae sunt, *thus many cities have been altogether freed from debt, and many greatly relieved*.

1. Among the constructions of most frequent occurrence are the following:

pellere aliquem regno (ex regno), *to drive one from a throne*;

pellere aliquem patria, civitate, *to banish a person*;

depellere hostes loco (e loco, ab urbe, de moenibus), *to drive an enemy from his position (out of town, down from the wall)*;

depellere aliquem de spe conatūque, de suscepta causa, de sententia, *to compel a person to give up hope and attempt, an undertaking, his opinion*;

expellere aliquem domo, civitate, possessionibus, ex urbe, *to turn one out of his home, country, estate, out of town*;

movere aliquem loco, *to remove one from a situation*; *movere aliquem tribu, senatu*, *to expel one from the tribe, senate*;

dejicere aliquem honore, principatu, spe, *to deprive a person of his office, the chief place, his hope*; dejicere aliquem de sententia, *to divert one from his opinion*; dejicere aliquem de gradu, *to drive one from his position*;

deturbare hostem de moenibus, *to drive an enemy down from the wall*; deturbare aliquem spe, de mente, *to deprive one of hope, of reason*;

cedere loco (ex loco), *to give up a post*; cedere urbe (ex urbe), *to leave town*; cedere vita (de vita), *to depart from life*; possessione bonorum alicui cedere, *to make over one's property (instead of payment)*;

abscedere incepto, *to desist from an undertaking* (also with **ab** or **ex**);

decedere provincia (de provincia), ex Italia, *to retire from the province, from Italy*; decedere vita (de vita), *to depart from life*;

abire magistratu, *to retire from an office*; the **Ablative** is confined to this phrase; otherwise **ab** or **ex** must be used;

se abdicare magistratu, *to abdicate an office*.

arcere aliquem tecto, *to keep a person from the house*;

prohibere aliquem fuga, *to hinder one from fleeing*;

excludere aliquem re frumentaria, a reditu, *to cut one off from provisions, from retreat*; excludere aliquem a republica, *to shut one out from the state*;

intercludere aliquem a commeatu, a castris, *to cut a person off from supplies, from the camp*;

deterre aliquem a consilio, *to deter a person from a plan*;

abstinere injuria, maledicto, scelere, *to refrain from wrong, curse, crime*; abstinere manus ab alienis, *to keep one's hands from other people's property*; abstinere milites a praeda, *to keep the soldiers from plundering*;

desistere conatu, *to desist from the attempt*.

liberare aliquem metu, *to rid a person of fear*; liberare patriam a tyrannis, *to deliver the country from tyrants*;

levare aliquem onere, *to relieve one of a burden*;

solvere civitatem religione, *to relieve the state from a religious offense*; solvere aliquem legibus, *to relieve a person from the obligations of the law*;

exsolvēre se occupationibus, to free one's self from all occupations; exsolvēre se suspiciōne, to clear one's self from suspicion.

2. As the examples have shown, the **Preposition** is generally omitted when the Verbs are used *figuratively*. — *liberāre* (except when used with persons), *levāre*, *solvēre*, *exsolvēre*, *supersedēre* take the **Ablative** without a Preposition; the rest of Verbs signifying *to keep from, abstain from*, take the **Ablative** with or without the Preposition **ā**. Certain Verbs capable of two *different* senses admit of a different construction, as:

- levāre alicui curas, molestias, to ease a man of his cares, troubles;*
levāre aliquem curis, to free one from cares;
- prohibēre aliquem calamitāte, to guard one against misfortune;*
prohibēre aliquem reditu, to prevent a person from returning;
- defendēre aliquem ab aliqua re, to defend a person from something;*
defendēre aliquid ab aliquo, to keep off something from somebody;
- intercludēre alicui viam, to bar one's way; intercludēre aliquem commeātu, to cut a person off from supplies;*
- interdicēre alicui foro, aqua et igni, to forbid one the admittance to the forum, the use of fire and water, i. e. to banish; (interdicēre alicui = arcēre).*

3. Verbs compounded with **dīs** and **sē** take always **āb**; such are Verbs signifying *to distinguish, discernēre, distinguēre; to differ, differre, discrepāre, dissidēre, dissentire, distāre; to separate, separāre, secernēre, segregāre, sejungēre; and likewise: to alienate, alienāre, abalienāre; to be averse, abhorrēre.*

87. The Ablative of Plenty and Want (**Ablatīvus copiae et inopiae**) is used with Verbs signifying:

- to abound, abundāre, redundāre, affluēre, circumfluēre;*
- to be in want of, to be free from, carēre, vacāre; to need, require, egēre, indigēre;*
- to fill, complēre, explēre, implēre, refercire, cumulāre, onerāre;*
- to deprive, orbāre, privāre, spoliāre, nudāre, fraudāre.*

boni assiduūque domini villa semper abundat lacte, casēo, melle,
the villa of a good and industrious master always abounds in
milk, cheese and honey,

Thales interrogātus, quid esset deus: Quod, inquit, caret initio et
fine, Thales being asked, what was God, replied, that which
wants beginning and end,

Deus constituit bonis omnibus mundum explere, mali nihil admi-
scere, God resolved to fill the world with all blessings and to
add nothing bad,

Democritus dicitur oculis se privasse, Democritus is said to have
deprived himself of his eyes.

1. **egēo**, and more frequently **indigēo**, also take the **Genitive**,
as: **quid est, quod defensionis indigeat?** *what is there that needs*
defence?

2. In the best prose, **complere** and **implere**, *to fill*, sometimes
take the **Genitive**, following the analogy of **plenus**, *full*, (see 39). —
nudus, *naked*; **orbus**, *deprived of*; **liber**, *free*, take the **Ablative** of
Things, as: **urbs nuda praesidio**, *the city naked of defence*; but with
Persons the Preposition **ab** must be used, as: **contio ab optimatibus**
orba, *the assembly deprived of the aristocracy*. — **inānis**, *vacuus*,
void; **onustus**, *laden*; **praeditus**, *endowed*, always take the **Ablative**.
— **refertus**, *stuffed* (**Partic.** of **refercio**) always takes the **Ablative** of
the **Thing**; with **Persons** also the **Genitive** may be used, as: **maria sunt**
referta praedonibus, *or praedonum*, *the seas are replete with pirates*.

88. opus est, *there is need, it is needful, necessary*,
takes the **Dative** of the **Person** who is in *want*, and the
Ablative of the **Thing wanted**. But the **Thing wanted**
may be the **Subject** and **opus est** (**sunt**) the **Predicate**.

opus mihi est libro, *I want a book*,
liber mihi opus est, *a book is what I want*,
opus mihi est libris, *I want books*,
libri mihi opus sunt, *books are what I want*.

1. The former construction must *regularly* be used in **Negative**
sentences, and the latter with **Neuter Pronouns** and **Adjectives**; **opus** is
always indeclinable, as:

nihil opus est duce, *there is no need of a leader*,
multa opus sunt, *there is need of many things*.

2. When the thing wanted is expressed by a Verb, the **Infinitive** or the **Accusative with the Infinitive** is used, as: *opus est te animo valere, ut corpore possis, you must be well in mind in order to be well in body.* The **Ablative** of the **Perfect Participle Passive** and of the **Supine** are rare, thus: *quod parato opus est, para, what must be got ready, get ready.*

89. The Adjectives dignus, worthy, indignus, unworthy take the **Ablative**, as:

vir patre, avo, majoribus dignissimus, a man most worthy of his father, grandfather, and ancestors.

1. So also **dignor, I am deemed worthy; Active:** *dignum judico, I deem worthy.* — **alienus, foreign = not appropriate,** may take the **Ablative**, as: *aliquid alienum sua dignitate ducere, to deem something beneath one's character.* When meaning *averse, alienated from,* **alienus** must take the **Preposition a**, as: *alieno a te animo fuit, his mind was alienated from you.*

90. The Deponents

**utor, fruor, fungor
potior, and vescor,**

and their Compounds, **abutor, perfruor, defungor, perfungor,** govern the **Ablative**, after the manner of a direct object:

utor, -i, to use

abutor, -i, to abuse

fruor, -i, to enjoy

perfruor, -i, to enjoy fully

fungor, -i, to discharge

defungor, -i, to discharge

perfungor, -i, to fulfil

**potior, -iri, to make one's self
master of**

vescor, -i, to feed

Hannibal cum victoria posset uti, frui maluit, while Hannibal could make use of his victory he preferred to enjoy it,

Numidae plerumque lacte et carne ferina vescuntur, the Numidians feed mostly on milk and game.

1. **uti, to use,** often takes a **second Ablative** of further definition, as: *uti aliquo amico, to avail one's self of a man's friendship, to have a friend in a man.* This Verb has a great range of meaning.

Special Uses worthy of note are the following:

consilio uti, to follow advice; legibus uti, to obey the laws;

[thing.

bono patre uti, to have a good father; male uti aliqua re, to make bad use of a

2. **potior** sometimes takes the **Genitive**, always in the phrase: *potiri rerum, to get control of affairs.*

Time and Place.

Prepositions.

91. The **Preposition** marks the relation of a Substantive to another word, and was originally employed to indicate more clearly *direction* or *place*. Prepositions are used either with the **Accusative** or **Ablative**.

92. **Prepositions** construed with the **Accusative**:

antē, āpūd, ād, adversūs,
circūm, circā, cītrā, cīs,
ergā, contrā, intēr, extrā,
infra, intrā, juxtā, ōb,
pēnēs, (pōnē), pōst & praetēr,
prōpē, proptēr, pēr, sēcundūm,
suprā, versūs, ultrā, trans.

ād, with many varieties of application, generally means *to*. It denotes:

direction toward a *place* or *person*, as: **ad urbem**, *to town*; **venio ad te**, *I come to you*;

nearness with reference to *place, time* or *quantity*, as: **urbs sita ad mare**, *a town situated near the sea*; **ad vespēram**, *towards evening*; **ad ducentos**, *nearly 200*;

time, answering the question *till when?* as: **ad summam senectutem**, *until extreme old age*. It also denotes a fixed time, as: **ad horam**, *at the hour*;

aim or *purpose* = *in respect of*, as: **res ad bellum utiles**, *things useful for war*;

accord or *agreement* = *according to*, as: **ad voluntātem alicujus loqui**, *to speak according to some one's will*.

Particular Phrases are:

ad verbum, *word for word*,

nihil ad hanc rem, *nothing in comparison with this thing*,

ad unum omnes, *all to the last man*.

āpūd, *at*, chiefly used of persons, denotes:

nearness or *presence*, as: **apud Caesārem**, *at Caesar's house*; **apud judices**, *before, in presence of, the judges*; **apud Cannas**, *near Cannae*;

situation or *estimation* among, *regard by*, as: **apud vetēres**, *among the ancients*; **apud me nihil valet hominum opinio**, *with me the opinion of the multitude has no weight*.

āpūd is also used with the *Names of Authors* instead of **īn** with the name of their works, as: **apud** Plinīum legimus, *we read in Pliny (in his works)*.

antē, *before*, means *preceding in space or time*, as: **ante** portas, *before the gates*; **ante** noctem, *before night*. It is never used in the sense of *preceding in rank or dignity*.

adversūs, more rarely **adversūm**, indicates:

direction toward a place or person, and combines the meanings of both *against* and *toward*, in a *friendly* or *hostile* sense, as: castra **adversus** urbem ponere, *to pitch the camp over against the city*; **adversus** aliquem pugnare, *to fight with (against) some one*; pietas **adversus** parentes, *duty to(ward) parents*.

cīs and **citrā**, *on this side*, are used in reference to *place*, opposed to **trans**, as: **citra** Rubicōnem, *on this side of the Rubicon*.

circā and **circūm** are equivalent to both *around* and *about* with reference to *place*, as: **circum** haec loca, *hereabout*: homines **circum** se habent, *they have people with them*. **circa** is also used of *time*, as: **circa** eandem horam, *about the same hour*.

Particular Phrase:

circum amicos mittere, *to send around to one's friends*.

circitēr, *near, about*, is used of *time* only, as: **circitēr** meridiem, *about noon*, but is more commonly an **Adverb**.

contrā is equivalent to *against* in both its meanings:

opposite to, as: **contra** Italiam, *over against Italy*;

in opposition to (with the notion of hostility), as: **contra** naturam vivere, *to live against nature*.

ergā, *toward*, always implies friendly feelings, as: divina bonitas **erga** homines, *God's goodness toward men*.

extrā means *without* = *out of*, sometimes *beyond* or *except*, as: **extra** urbem, *without the city*; **extra** modum, *beyond measure*; **extra** ducem reliqui rapaces sunt, *except the leader the rest are robbers*.

intrā denotes *within*, in regard to both *place* and *time*, as: **intra** urbem, *within the city*; **intra** decem annos, *within or during 10 years*. **intra** with an **Ordinal Number** means *before the expiration of*, as: **intra** decimum diem urbem cepit, *before the expiration of the 10th day he took the city*.

intēr is equivalent to both *between* and *among*, as: **inter** Padum et Alpes, *between the Po and the Alps*; Croesus **inter** reges opulentissimus, *Croesus, the wealthiest among kings*. It is also used to denote *time*, as: **inter** cenam, *during dinner*; **inter** ludendum, *while playing*. With the **Personal Pronouns**, as: **inter** nōs, vōs, ēōs, sē, it is employed in a reciprocal sense, answering to the English *one another, each other*, as: Cicerōnis puēri amant **inter se**, *Cicero's boys love one another*.

infra, *below*, means:

lower in place, as: **infra** caelum, *under the sky*;

lower in rank or esteem, as: eum **infra** omnes puto, *I think him beneath all men*;

later in time, as: Homērus non **infra** Lycurgum fuit, *Homer was not later than Lycurgus*;

smaller than, as: magnitudine **infra** elephantum, *in size smaller than an elephant*.

juxtā, *hard by, beside*, as: **juxta** murum castra posuit, *he pitched the camp hard by the wall*.

ob sometimes means *before*, as: **ob** oculos versāri, *to be before the eyes*. Generally it means *by reason of, on account of*, as: **ob** eam causam, *for that reason*.

pēnēs denotes *in the possession or power of*, as: summum imperium **penes** Agamemnōnem erat, *the chief command was in the hands of Agamemnon*.

pēr, *through*, is used in a great variety of applications, as: denoting *place, from end to end*, as: **per** urbem ire, *to go through the city*;

denoting *duration*, as: **per** noctem, *during the night*;

denoting the *agent or means*, as: **per** amicum servātus sum, *by (means of) my friend I was saved*;

denoting the *manner* in which a thing is done, as: **per** littēras, *by letter*; **per** potestātem, *by authority*; **per** iram, *from or in anger*; **per** vim, *by violence*;

denoting the object invoked in *forms of swearing*, as: **per** deos immortāles jurāre, *to swear by the immortal gods*.

Particular Phrases:

per me licet, *you may for all I care*; **per** aetātem, *on account of his age*; **per** valetudinē, *on account of ill health*; **per se**, *of itself*.

pōst, *after*, denotes:

behind in place, as: **post** equitem sedet atra cura, *behind the rider sits black care*;

later in time, as: **post** tenēbras lux, *after darkness comes light*.

praetēr primarily means *along*, as: **praeter** litus, *along shore*; yet it is more commonly equivalent to *except* or *besides*, as: **praeter** te amicum neminem habeo, *except you I have no friend*; **praeter** auctoritatem etiam vires habet, *besides authority he has also strength*.

Particular Phrases:

praeter spem, *contrary to hope*; **praeter** modum, *immoderately*; **praeter** cetēros, *more than the rest*.

prōpē, *near, near by*, as: **prope** urbem, *near the city*; (also, **prope** ab urbe; hence the expression: **prope** abesse ab aliqua re, *to be not far from a thing*).

proptēr is equivalent to **prōpē**, *near*, as: **propter** Siciliam insulae Vulcaniae sunt, *near Sicily are the Vulcanian islands*; but most frequently it is *on account of*, implying motive or reason, as: **propter** modestiam tuam te diligo, *I love you on account of your modesty*.

sēcundū (derived from **sēquī**, *to follow*) means:

along, as: **secundum** mare iter facere, *to make a journey along the sea shore*;

next to, immediately after, as: **secundum** cenam, *immediately after dinner*;

according to, as: **secundum** naturam vivere, *to live according to nature*; *in favor of*, as: **secundum** aliquem decernere, *to decide in one's favor*.

suprā, *above* (opposite to **infrā**), denotes:

higher in place, as: **supra** lunam, *above the moon*;

more than, superior to, as: **supra** duos menses, *more than two months*; **supra** vires, *above one's strength*.

trans, *beyond, across, on the other side*, is used with Verbs expressing motion, as: multae aves ante hiemem **trans** mare migrant, *many birds migrate across the sea before winter*; also with Verbs expressing rest, as: eo ipso tempore **trans** mare fui, *at that very time I was beyond the sea*.

versūs, *towards, -ward*, follows an Accusative which is usually governed by **ad** or **in**, as: **ad** Oceanum **versus** proficisci, *to set out*

towards the ocean. With *dōmūs* and names of towns *versūs* alone is used, as: *Romam versus, Romeward; domum versus, homeward.*

ultrā signifies *beyond, on the further side*, as: *ultra Atlantem montem, beyond mount Atlas.* It is also used to denote *measure*, as: *ultra septa transilīre, to go beyond bounds.*

93. Prepositions construed with the Ablative:

*ā, āb, abs, cūm, dē,
cōrām, prō, ex, ē,
tēnūs, sīnē, prae.*

ā (āb, abs), from, is used in a variety of applications; it denotes:

the *point of time or space* at which the action, state, etc. are regarded as setting out, or beginning, as: *a prima aetāte, from an early age; ab urbe profectus est, he departed from the city;* of time also *immediately after*, as: *a cēna aliquid facere, to do something immediately after dinner;*

that *from which anything proceeds or by which anything is produced*, as: *calor est a sole, the heat is from the sun; ab hoste interfectus est, he was killed by an enemy;*

that *from which anything is guarded*, with such **Verbs** as *dēfendērē, tūērī*, etc., as: *urbem defendere ab hostibus, to defend the city against the enemy;*

that *with reference to which anything is or is done*, equivalent to *with respect to*, as: *imparāti sumus a militibus, as to soldiers we are not ready.*

Before vowels and *h*, it is *āb*; before consonants, *ā* or *āb*; *abs* before *tē* and before *c* and *t* in Compounds, as: *abscēdo, abstūli.* We say *ā tē* and *abs te*, *never āb tē.*

absquē, *without*, is rarely used.

dē primarily means *down from or away from*, as: *de caelo, down from heaven; de vita decedere, to depart from life.* It is also used in a *partitive* sense in such expressions as: *unus de plebe, one of the people.* When denoting *time*, it is *as early as, even at*, as: *de nocte, even at night; de mense Decembri, as early as December.* Most commonly, however, it is *concerning, about or on*, as: *de gestis Alexandri, on the exploits of Alexander; liber de amicitia, a book on friendship.* Sometimes it is equivalent to *sēcundūm, according to*, as: *de consilio meo, according to my advice;* and frequently it denotes the *manner of action*, as: *denūo*

(de novo), de intēgro, *afresh*; de improvīso, *unexpectedly*; de industriā, *purposely*; qua de causa, quibus de causis, *for which reason or reasons*.

cōrām, *in the presence of, before*, as: **coram** amīco, *in the presence of a friend*. When used as an **Adverb**, **coram** means *personally*, as: coram adesse, *to be present in person*.

cūm, *with*, expresses association or accompanying circumstances, as: **cum** aliquo ire, *to go with some one*; esse **cum** telo, *to go armed*; configēre **cum** hoste, *to fight with the enemy*.

cum with the **Ablative** of a **Personal Pronoun** is *always* appended to it, as: tecum loquītur, *he talks with you*; and commonly also with the **Relative**: quocum, quibuscum (likewise **cum** quo, **cum** quibus); quicum is used for the **Ablative** of both Numbers and all Genders.

ē, **ex**, *out of, from*, denotes:

the place, answering to the question *whence?* as: aliquem **ex** regno pellere, *to drive some one out of the kingdom*; e longinquo videre, *to see from afar*; **ex** equo pugnare, *to fight on horseback*;

the point of time from which, as: **ex** illo die, *from that day*;

the cause out of which anything proceeds, as: **ex** nihilo nihil fit, *of nothing nothing comes*; aeger **ex** vulnere, *sick from a wound*; **ex** quo, *whence or for which reason*.

In a great many cases **ē** (**ex**) has the signification *in accordance with*, as: **ex** ejus sententiā, *according to his opinion*; or it denotes *the manner of an action*, as: **ex** animo laudare, *to praise heartily*; **ex** improvīso, **ex** inopināto, *unexpectedly*; **ex** composito, *according to agreement*; **ex** memoriā, *by heart*; **ex** tempore dicere, *to speak extempore (off hand)*. In such phrases as: unus e multis, *one of many*, it is used in a *partitive sense*.

Mark the **Particular Phrases**:

ex tua re, *to your advantage*; e republica, *for the good of the state*.

Before consonants it is **ē**; before vowels and consonants, **ex**.

prō means:

before or in front of preceding in space, as: **pro** castris aciem instruere, *to array the army for battle before the camp*;

for = in defence of, in behalf of, as: **pro** patriā mori, *to die for one's country*;

for = instead of, as: **pro** consule, *in place of consul*;

in accordance with or in proportion to, as: **pro** portione, *in proportion*; **pro** virili parte, *to the best of one's ability*.

prae is *before* = *in front of*, only in combination with *agĕrĕ* and *ferĕrĕ*, as: *prae se ferre*, *to carry before one's self*, i. e. *to show*. Most commonly it means: *in comparison with*, *in contrast with*, denoting *preference*, as: *prae me beātus es*, *in comparison with me you are happy*; but, *before all* is *praeter omnes* (see *praeter*). It is also frequently used in negative sentences in the sense of *on account of*, implying an obstacle, as: *prae lacrimis scribere non possum*, *I cannot write on account of tears*.

tĕnūs, *as far as*, follows its noun, as: *Tauro tenus*, *as far as Taurus*; *hoc tenus*, *hitherto*.

sīnĕ, *without*, opposed to **cūm**, has a negative power, hence we say: *sine ulla spe*, *without any hope*.

94. Prepositions construed with the Accusative & Ablative: **sūb**, **sūpĕr**, **subtĕr**, **īn**.

sūb and **īn**, when followed by the Accusative, indicate *motion towards*, when by the Ablative, *rest in*, a place.

sūb with the Accusative means:

under, *close to*, as: *sub montem succedere*, *to come close to the hill*;

about, *shortly before*, of time, as: *sub noctem*, *towards night*; *sub lucem*, *near daylight*;

sūb with the Ablative is always:

under, as: *sub terra habitare*, *to live under ground*; *sub divo*, *in the open air*; *sub monte*, *at the foot of a hill*.

sūpĕr has the Ablative only when used in the sense of **dē**, *concerning*, as: *hac super re*, *concerning this thing*. With the Accusative it is *over*, *above*, answering to the questions *whither?* and *where?* as: *super aliquem sedere*, *to sit above some one*.

Particular Phrases: *vulnus super vulnus*, *wound upon wound*;
super cenam, *during dinner*.

subtĕr, *beneath*, takes the Accusative answering to the questions *whither?* and *where?* as: *subter togam*, *under the toga*.

īn, with the Accusative denotes *entrance* with regard to place, as: *in urbem venit*, *he came into town*; it also indicates the object toward which an action is directed, either with a friendly or hostile intention, as: *amor in patrem*, *love for one's father*; *oratio in Catilinam*, *a speech against Catiline*. With words denoting time it is equivalent to *for*, expressing a predetermination of that time, as: *in diem vivere*, *to live for the day*; *in perpetuum*, *forever*; *in dies*, *from day to day*.

Particular Phrases: hunc in modum, *in this way*; mirum in modum, *in a wonderful manner*; in vicem, *alternately or instead of*; in has leges, *under these conditions*; in speciem, *apparently*; accipere in bonam, malam partem, *to take well, ill*.

In with the **Ablative**, denotes *presence in place, time or circumstances*, as: in urbe habito, *I live in town*; est mihi in animo, *I have it in mind*; in scribendo, *while writing*. When a number or quantity is indicated, it is equivalent to *among*, as: numerari in bonis civibus, *to be counted among the good citizens*.

Particular Phrases: in armis esse, *to be under arms*; aliquid in oculis est, *something is before the eyes*; aliquid in manibus mihi est, *I have something in hand*; quantum in me est, *to the utmost of my ability*.

Place. Names of Towns.

95. To express relations of **Place** Prepositions are necessary, viz:

in with the **Ablative** to denote the place *where*;

in or ad with the **Accusative** to denote the place *to which*;

ex with the **Ablative** to denote the place *from which*. Besides the appellative nouns, the names of the great divisions of the globe, of countries, and large islands belong to this rule, thus:

in urbe, *in town*

ad urbem, *to town*

in Eurōpam, *to Europe*

ex Britannia, *from Britanny*.

96. But the Prepositions are **not** used with the names of **Towns** and **small Islands**.

In answer to the question *whither?* names of towns and small islands are put in the **Accusative**.

In answer to the question *whence?* names of towns and small islands are put in the **Ablative**.

In answer to the question *where?* names of towns and small islands, if of the *First* or *Second* Declension

and in the *Singular* are put in the **Genitive**; but if the names are of the *Plural* number or belong to the *Third Declension*, they are put in the **Ablative**.

Examples are:

legāti Athēnas missi sunt, *envoys were sent to Athens*;

Demarātus fugit Tarquiniōs Corintho, *Demaratus fled to Tarquini from Corinth*;

ut Romae consules, sic Carthagīne quotannis bini reges creabantur,
as at Rome two consuls, so in Carthage two kings were yearly created;

Tarquiniūs Superbus mortuus est Cumis, *Tarquinius Superbus died at Cumae*.

1. For the place *where* there was formerly a special Case, the **Locative**, ending in *ī* which is preserved in Carthagīnī, *at Carthage*; rūrī, *in the country*, etc.

2. **Prepositions** are used with names of towns to mark the relation more definitely; thus, *ād* means *to the neighborhood of*, as: ad Capūam, *in the neighborhood of Capua*; tres sunt viae ad Mutinam, *there are three roads to Mutina*. In like manner, *āb* is used to denote *from the neighborhood of* a place, as: Caesar a Gergovīa discessit, *Caesar withdrew from the neighborhood of Gergovia*. To denote *origin*, or *coming from a place*, **Gentile Adjectives** are commonly employed, as: Pindārus Thebānus, *Pindar, a native of Thebes*; **oriundus ā**, denotes the birthplace of remote progenitors.

3. In answer to the question *where?* names of towns when qualified by a Pronoun, by *tōtus*, or an Adjective *which forms part of the proper name*, are put in the **Ablative**, with or without the Preposition *īn*, as:

ipsa Roma (in ipsa Roma), *at Rome itself*,

tota Corintho, *in the whole of Corinth*,

Athēnis tuis, *at your Athens*,

Alba Longa, *at Alba Longa*,

Eborāco Novo, *at New York*.

Adjectives *which do not form part of the proper name*, must be joined with **urbs**, **oppīdum**, **civitas** as **Apposition**; see 5, below. In answer to the questions *whence* and *whither*, Adjectives and Pronouns do not influence the construction.

4. **urbs**, **oppīdum**, **coloniā**, **municipium**, etc., *without an Attribute*, are placed before the proper name, and the Preposition *īn* or *ex* is always employed, thus:

in urbem Cirtam, *to the city of Cirta*,

ex oppīdo Gergovīa, *from the town of Gergovia*,

in urbe Roma, *in the city of Rome*.

5. **urbs, oppidum, colonia, municipium**, etc., *with an Attribute*, are placed after the proper name, **commonly** with **in** or **ex**. But in answer to the question *where?* the **Ablative** may be used with or without **in**, even though the proper name be in the **Genitive**, thus:

Aulide, *ex oppido Boeotiae, from Aulis, a town of Boeotia,*
 Thalam, *in oppidum magnum, to Thala, a great town,*
 Albae, *(in) urbe munita, at Alba, a fortified city.*

97. The words **dōmūs, rūś** and partly **hūmūs** are used like names of towns **without** a Preposition, thus:

dōmī, at home; dōmō, from home; dōmum, home;
rūrī, in the country; rūrē, from the country; rūś, into the country;
domum reverti, domo profugere, domi remanere,
rus ex urbe evolare, ruri vivere, rure in urbem redire,
humi jacere, humi prosternere aliquem, humi se movere.

1. The Prepositions **in** and **ex** are used with **domus** when qualified by **Adjectives**, as: *in domum vetērem remigrare ex novo, to remove to the old house from the new.* When **domus** is accompanied by a **Genitive** or **Possessive**, both constructions with or without Prepositions are admitted, as:

domi tuae (aliēnae)	or	in domo tua (aliēna),
domum Caesāris	„	in domum Caesāris,
domo Manlīi	„	e domo Manlīi.

2. Notice also: *domi bellique, in peace and in war; domi militiaeque, at home and in the field;* but when used alone: *in pace, in bello, in militia.*

98. The **Ablative** is used *without* a Preposition to denote the place *where*, when the name of the place is qualified by **tōtūs** or **cunctūs**, to denote the way *by which*, with **lōcūs** in the sense of *passage in a book, position, situation*, when qualified by **Adjectives**, thus:

Callimachus toto semper cantabitur orbe, Callimachus will always be sung throughout the world;

Caesar equites via breviore praemisit, Caesar sent forward the cavalry by a shorter road;

nunc meliore loco res sunt nostrae, our affairs are now in better condition.

1. **lŏcŭs** in its proper meaning when accompanied by an Adjective or Pronoun, may be used with or without **īn**, as: *hoc loco, in hoc loco; multis locis, in multis locis.* — *Loco (in loco) means, at the right place or time.*

2. In citations from books the **Ablative** of the place *where* is used without **īn**: *libro tertio, book third; versu decimo, tenth verse.*

99. The **Ablative** is used with **īn** to denote the place *whither* (the result of the motion), with Verbs signifying:

to place, put, ponere, locare, collocare; to set, statuere, constituere; to place one's self, consistere; to settle, considerare;

to fix, figere, defigere; to carve upon, insculpere, inscribere, incidere; to press upon, imprimere;

to count among, numerare, habere, ducere, putare;

Plato rationem in capite posuit, Plato has put reason in the head; Lucretia cultrum in corde defigit, Lucretia plants a knife in her heart;

in bonis civibus numerari summa laus est, it is the greatest praise to be counted among the good citizens.

1. Of the compounds of *ponere*, *imponere* takes **īn** with the **Accusative**, as: *milites in navem imponere, to put the soldiers on board ship.*

100. Again, the **Accusative** is used with the Preposition **īn**, to denote the place *where*, with Verbs signifying:

to arrive, advenire, pervenire;

to come together, convenire, coire, concurrere; to meet, congregari; to assemble, call together, cogere, contrahere; as:

conjurati in curiam convenērunt, the conspirators met in the senate house,

consilium domum suam convocavit, he called a council at his own house.

1. *nuntiāre*, to carry a message, also takes **īn** with the **Accusative**; *deverti*, to put up, and *appelli*, to land take **ād**, as: *appelli ad oram Afrīcae*, to land at the shore of Africa; *deverti ad villam*, to put up at a country-house.

2. When the place *at which* a person arrives is expressed by the name of a town, the **Accusative** alone is used, and when expressed by an Adverb, **hūc**, **ēō**, **quō**.

3. **Prepositions** often retain their original meaning as **Adverbs**. This is especially the case with:

antē, *pōst*, *circitēr*, *circā*, *circūm*, *citrā*, *ultrā*, *extrā*, *infrā*, *sūprā*, *sūpēr*, *juxtā*, *proptēr*, *contrā*, *cōrām*, *subtēr*.

These may be used without any Case when *two* Prepositions belong to the *same* Substantive, as: *intra vallum et extra*, *inside the rampart and outside*; not: *intra et extra vallum*. With different Cases the Substantive is repeated, as: *pro Scipiōne et adversus Scipiōnem*, *for and against Scipio*; but also **īs** may be used in the second place, with like or different Cases, as: *ante pugnam et post eam*, *before and after the battle*.

Space.

101. Extent of Space is put in the **Accusative** after Adjectives and Adverbs in answer to the questions *how far? how long? how wide? how high? how deep?* as:

milītes aggērem altum pedes octoginta exstruxērunt, the soldiers threw up a mound eighty feet high,
fossa pedes trecentos longa est, sex pedes alta, the ditch is three hundred feet long, six feet deep,
terra duos pedes alte infossa est, the earth was dug into two feet deep.

1. **Measure** is often expressed as **Quality** by the **Genitive** (see **30. 2**) without an Adjective of extent (*latūs*, *longūs*, *altūs*), as:

vallum pedum duodēcim fieri jussit, he ordered a rampart to be made of twelve feet (in height).

The Adjectives **crassūs** and **magnūs**, *thick*, are commonly replaced by the Substantives **crassitūdo** and **magnitūdo** in the **Ablative of Quality**, as:

clavi ferrēi digīti pollicis crassitudīne, iron nails an inch thick (of the thickness of an inch).

102. To denote **distance** *how far, how long*, especially with *ābessē, distārē*, the **Accusative** or the **Ablative** may be used, as:

campus Marāthon abest ab oppīdo Atheniensium circiter milia passuum decem, *the plain of Marathon is about ten miles from the city of Athens*,

Ariovistus milibus passuum sex a Caesāris castris consēdit, *Ariovistus halted six miles from Caesar's camp*.

1. With **spātiūm** and **intervallūm**, only the **Ablative** is used, as:
quindēcim ferme milium spatīo castra ab Tarento posuit, *he pitched his camp a distance of nearly fifteen miles from Tarentum*.

2. When the starting-point is not expressed, *ā, āb* with the **Ablative** may be used to denote the *distance*, as:

hostes ab milibus passuum duobus castra posuerunt, *the enemy pitched their camp two miles off*.

Time.

103. **Time** *when* is expressed by the **Ablative** of words denoting *time*, such as:

tempūs, <i>time</i>	dīēs, <i>a day</i>	aestās, <i>summer</i>
aetās, <i>an age</i>	mensīs, <i>a month</i>	auctumnūs, <i>autumn</i>
punctūm tempōris, <i>a moment</i>	annūs, <i>a year</i>	hiems, <i>winter</i>
hōrā, <i>an hour</i>	saeculūm, <i>a century</i>	vespēr, <i>evening</i>
	vēr, <i>spring</i>	nox, <i>night</i> .

qua nocte natus est Alexander, eādem Diānae Ephesiae templum deflagravit, *on the same night on which Alexander was born, the temple of Diana of Ephesus burnt to the ground*.

1. Words not *explicitly* expressing time, such as: bellūm, pāx, pūeritīā, and the like, usually take **in** with the **Ablative**; but they are without **in**, if accompanied by an **Adjective** or **Genitive**, thus:

in bello, <i>in war times</i>	bello Persico, <i>at the time of the Persian war</i>
in pace, <i>in time of peace</i>	
in pueritīa, <i>in boyhood</i>	prima pueritīa, <i>in early boyhood</i>
in adolescentīa, <i>in youth</i>	bello Antiōchi, <i>during the war with Antiochus</i> .
in senectūte, <i>in old age</i>	

2. The **Preposition** is omitted in the following **Idiomatical Phrases**:

initio	} <i>at the beginning</i>	temporibus	} <i>in the times of</i>
principio		aetate	
adventu, <i>at the arrival</i>		bis die, <i>twice a day</i>	
discessu, <i>at the departure</i>		hora nona, <i>at 9 o'clock</i>	
ludis, <i>during the games</i>		comitiis, <i>at the time of the elections</i>	

3. **in tempore** means *at the right time*. In place of our Cardinals the Latin employs the **Ordinals** to denote the *dates* of years and *hours* of the day, as:

anno millesimo octingentesimo octogesimo tertio post Christum natum, *in the year 1833 after the birth of Christ*;

quota hora est? tertia hora, *what o'clock is it? Three o'clock*.

104. Time how long is put in the **Accusative**, as:

lacrimans in carcere mater noctes diesque assidebat, *the mother sat in prison weeping night and day*.

1. The Preposition **për** may be added to denote *from beginning to end*, as:

ludi per decem dies facti sunt, *the games were celebrated through ten whole days*.

2. In connection with a Substantive time *how long* is expressed by the **Genitive of Quality** (see 30. 2.), as:

exsilium quattuordëcim annorum toleravit, *he bore an exile of fourteen years*.

105. Distance of time how long before, or after, is expressed by the **Ablative of Measure** with **antë** or **põst** following, thus:

paucis ante diëbus, paucis diëbus ante, *a few days before*,
paucis post diëbus, paucis diëbus post, *a few days after*.

1. The **Accusative** may also be employed, but then the Preposition *precedes*, as:

ante, post paucos dies, *a few days before, after*.

Either Case and the **Cardinal** as well as the **Ordinal Number** may be used when the Preposition is placed *between* the Numeral and the Substantive. Hence the English phrase: *three years after*, may be expressed as follows:

tribus annis post
tertio anno post
tribus post annis
tertio post anno

post tres annos
post tertium annum
tres post annos
tertium post annum

2. An **Accusative** may be added to **antë** and **põst** when they are postponed, as:

paucis diëbus post mortem Africani, *a few days after the death of Africanus*.

3. **quã**m and a Verb may be added to all the forms specified above, as:

tribus annis postquam venërat
post tres annos quam venërat
tertio anno postquam venërat
post annum tertium quam venërat

} *three years after he had come.*

4. **Time how long before the present moment** is expressed by **abhinc** with the **Accusative**, as:

abhinc sex menses, six months ago.

But **antē** with the **Accusative** may also be used, or the **Ablative** with the Pronoun **hīc**, thus:

ante tres annos or his tribus annis, these three years, within the last three years.

106. Time within which is expressed by the **Ablative** or by **intrā** with the **Accusative**, as:

Agamemno vix decem annis (intra decem annos) unam cepit urbem, Agamemnon in ten years hardly took one city.

1. **intrā**, with an **Ordinal Numeral**, means: *before the expiration of*, as:

Hannibal intra decimum diem urbem cepit, before the expiration of the tenth day Hannibal took the city.

107. Time how long since is commonly expressed by an **Ordinal Number** in the **Accusative**, including the running term, with or without **jām**, as:

Mithridātes jam annum tertium et vigesimum regnat, Mithridates has reigned going on twenty three years.

108. Time for how long or for which is expressed by **īn** with the **Accusative**, as:

Phaëton currum paternum in diem rogāvit, Phaeton asked his father's chariot for a day.

109. The question how old is answered in different ways:

By **nātūs** with the **Accusative**, as:

puer decem annos natus est, the boy is ten years old;

By the **Genitive of Quality**, as:

Hamilcar secum duxit filium Hannibālem annōrum novem, Hamilcar took with him his son Hannibal nine years of age;

By **āgērē**, *to pass*, with **annūs** and an **Ordinal Number**, as:

quartum annum ago et octogesimum, I am eighty three years old.

1. *Older* and *younger* are expressed by **mājōr** and **mīnōr** with following **Ablative**, as:

major quinque et triginta annis, *older than thirty five years*,

but **nātūs mājōr** (**mīnōr**) with following **Accusative** without *quām* may also be used, as:

annos natus major quadraginta, *over forty years old*.

Special Uses of Substantives.

110. The Latin employs **Concrete** Substantives instead of **Abstracts**:

a. In stating the *age* at which a person performs any action; pūēr, ādūlescens (ādūlescentūlūs, admōdūm ādūlescens) jūvēnīs, sēnex (admōdūm sēnex), grandīs nātū, instead of: in pūērītiā, ādūlescentīā, &c. So likewise: a parvūlo, ab infante, a puerūlo, ab adulescentūlo (when said of several persons all in the **Plural**); but only ab ineunte, *or* a prima aetāte, *from the outset in life*;

b. When official titles are used to denote *time*, as: Cicerōne consūle = in consulātu Cicerōnis; ante *or* post Cicerōnem consūlem. In apposition to a subject, both expressions may be used, as: Clodius, tribūnus plebis, and: Clodius in tribunātu plebis, *Clodius while tribune of the commons*.

111. Again, **Abstract** Nouns are often used for **Concretes**, as:

jūventūs for jūvēnēs	custōdiā for custōdēs
nōbilitās „ nōbīlēs	lēvis armātūrā „ lēvītēr armātī
postērītās „ postērī	grāvīs armātūrā „ gravīter armātī
vīcīnītās „ vīcīnī	conjūrātīō „ conjūrātī
servitīūm „ servī	latrōcīnīūm „ latrōnēs
lēgātīō „ lēgātī	

112. When a *particular* stress is laid upon an **Adjective**, it is often replaced by a **Substantive** expressing the quality in the abstract, the other Substantive being joined to it in the **Genitive**, as: viārum asperitātes, *for viae aspērae, the rough roads*; verni temporis suavitas, *sweet spring-time*.

113. The **Singular** in a *collective* sense is often used for the **Plural**:

a. Of *persons*, especially in military expressions, as: miles, pedes, eques, hostis, Romānus, *the soldiery, infantry, &c.*;

b. Of *animals, plants and fruits*, as: faba, *beans*; porcus, *pig (meat)*; gallīna, *fowl* (as articles of food).

114. In Latin the **Plural** is often used where the English employs the **Singular**:

a. With **Abstract** Substantives signifying the quality in separate acts or exhibitions, as: adventus imperatōrum, *the arrival(s) of the generals*; interitus exercitūum, *the defeat(s) of the armies*. In a similar manner the **Plural** of Abstract Nouns often denotes *different* species of the same quality, as: fortitudīnes, *gallant actions*; insanīae, *mad tricks*;

b. With **Concrete** Substantives when referring to *several* subjects, so always of the *body and its parts*, as: milites terga dant, corpōra curant, *the soldiers turn to flight, refresh themselves*;

c. With **Substantives** denoting *phenomena of nature*, as: nives, *snow*; grandīnes, *hail*; pluvīae, *rain*; pruīnae, *hoar-frost*.

1. Nouns of **materials** are also used as names of articles made of that material, or kinds of it, and as such have **Plurals**, as: aera, *articles of bronze*; vina, *kinds of wine*; carnes, *pieces of meat*; ligna, *logs of wood*.

2. **anīmus** and **corpūs** are often used as a periphrasis for the person himself instead of a Pronoun or Substantive, as: anīmos milītum confirmāre, *to encourage the soldiers*; anīmum coercēre, *to restrain one's self*; corpōra lavāre, *to bathe one's self*; corpus humi prosternēre, *to throw one's self on the ground*.

115. Proper Names are capable of forming *Plurals* signifying either the more than one individual bearing the same name, or individuals resembling the one to whom the name belongs, as: Horatīi, *the Horatii*; Nerōnes, *Neros (tyrants)*.

116. Substantives which are properly **Perfect Participles** (**Passive**), such as: factum, *deed*; dictum,

saying; responsum, *answer*; inventum, *invention*, may be modified either by *Adverbs* or *Adjectives*, as:

bene facta, *good deeds*
male facta, *evil deeds*
recte facta, *right actions*

facēte dicta, *witty remarks*
praeclāre facta } *illustrious*
praeclāra facta } *deeds.*

117. The **Substantive** nēmō (never nullūs) may be joined to such Substantives as are **originally Adjectives**, as: nemo mortālis, Romānus. In like manner it is used for nullūs with Substantives denoting *persons*, as: nemo civis, hostis, poēta, scriptor, and even homo. Instead of nemīnis and nemīne, the Genitive and Ablative of nullūs are regularly used as Substantives. The oblique Cases of nīhīl are supplied by the corresponding Cases of nullā rēs. But the Ablative nihīlo is found with the Prepositions āb, dē, ex and prō, and the Accusative nihīlum in such phrases as: interīre in nihīlum, *to be reduced to nothing*; ad nihīlum venīre, *to come to nothing*.

1. Mark the Idiomatic Expressions:

nemo unquam, *never anybody* nihil unquam, *never anything*
nemo usquam, *nowhere anybody* nihil usquam, *nowhere anything.*

Special Uses of Adjectives.

I. Positive.

118. Adjectives are often used as **Nouns**, the **Masculine** chiefly in the **Plural** to denote *men* or *people in general* of that kind, as:

boni, *the good*
imprōbi, *the wicked*
divītes, *the rich*
paupēres, *the poor*

summi, *the gentle*
infīmi, *the simple*
docti, *the learned*
indocti, *the ignorant.*

The **Singular** of Adjectives in this use is rare except in the **Genitive**, as: stulti est, *it is the mark of a fool* (see 44. 2.).

1. **Gentile Adjectives in Apposition** are used as Substantives, as: Epaminondas Thebānus, *Epaminondas, a native of Thebes*; otherwise a noun must be added, as: homo Thebānus, or when meaning a certain one not definitely designated to the hearer, Thebānus quidam.

119. A Neuter Adjective in the Singular commonly denotes an *abstract quality*, as:

honestum, *honor*
justum, *justice*

calidum, *heat*
frigidum, *cold*.

Occasionally it is also used to denote a *single object*, as in the phrases: gratum facere, *to do a favor*; verum dicere, *to tell the truth*; falsum scribere, *to write something wrong*.

1. Adjectives which have practically become **Nouns**, are used in the **Singular and Plural**, as:

bōnūm, *a good*
bōnā, *blessings*
mālūm, *an evil*
mā.ā, *misfortunes*
commōdūm, *profit*
incommōdūm, *injury*

sīmīlē, *a simile*
insignē, *a decoration*
commūnē, *a community*
extrēmūm, *the end*
rēliquūm, *the rest*
hībernā, *winterquarters*.

2. The use of the **Neuter Singular** of an Adjective is common in the **Partitive Genitive**, as: nihil novi, and in connection with **Prepositions**, as:

de mediō tollere, *to dispatch*,
in mediō relinquere, *to leave undecided*,
in praeceps dare, *to bring to the brink of ruin*,
in tuto esse, *to be safe*,
in publico, *in the street*; — de intēgro, *afresh*.

120. A Neuter Adjective in the Plural is used to denote *objects in general* of that kind, as: hōnestā, *honorable deeds*; praetērītā, *the past*; omnia praeclāra rara, *everything remarkable is scarce*.

1. But when the **Gender** of the Adjective so used would be *doubtful*, especially in the oblique Cases, **rēs** with a feminine Adjective is used, as: rerum multārum, rather than multōrum, *of many things*.

121. The **Adjective** is often used instead of

I. a **Subjective** or **Objective Genitive**,

II. a **Noun** with a **Preposition** to denote *origin, time, place or material*, as :

domus regiā, *the king's palace*

filius herilis, *the master's son*

amor patrius, *the father's love*

aliēna domus, *another man's house*

turba praetoria, *a retinue like a praetor's*

divinum humānumque scelus, *crime against gods and men*

gestus oratorius, *an orator's gesture*

Miltiādes Atheniensis, *Miltiades of Athens*

urbs maritima, *a city on the sea*

iter campestre, *a journey over field*

oratio Catilinaria, *a speech against Catiline*

proelium Cannense, *the fight at Cannae*

victoria Mithridatica, *a victory over Mithridates.*

1. On the other hand, a **Substantive** in the **Genitive** often supplies an **Adjective**, as:

omnium gaudium, *general joy*

corpōris dolor, *bodily pain*

grammaticōrum leges, *grammatical rules*

corpōris voluptas, *sensual pleasure*

litterarum studium, *litterary occupation*

barbarōrum mos, *barbarous custom*

anīmi morbus, *mental disease*

bestiarum or beluārum ritu, *in a beastly manner.*

122. The *first part, last part, middle part, &c.*, of any place or time is generally expressed in Latin by the **Adjectives** *prīmus, mediūs, ultīmus, extrēmus, infīmus, īmus, summus, reliquus*, etc., as :

in summa arbore, *on top of the tree,*

per mediā urbem, *through the midst of the city,*

in imo mari, *at the bottom of the sea,*

in extrēmo ponte, *at the end of the bridge.*

1. When so used, these **Adjectives** *precede* their **Nouns**; in their proper meaning they *follow* their **Nouns**, thus:

mediūs locus, *the middle of the place*

locus mediūs, *the middle place*

summus mons, *the top of the hill*

mons summus, *the highest hill.*

123. To a **Proper Name** an **Adjective** is only added as **Surname**, thus: Alexander Magnus. If not a

surname, the Adjective can only be added with *vir*, *homo*, *urbs*, *oppidum*, *civitas*, &c. as **Apposition**, as: *Cato, homo doctus*; *Corinthus, urbs opulentissima*.

II. Comparative and Superlative.

124. The **Comparative** often denotes a *considerable* or *excessive degree* of a quality, as: *brevior, rather short*; *audacior, too bold*.

125. The **Superlative** often denotes a *very high degree* of a quality without a distinct comparison, **Superlative of Eminence**, as: *maximus numerus, a very great number*; *vir optimus, a very good man*.

1. This **Superlative** is especially usual with **Proper Names** where it is to be rendered by the **English Positive**, as: *Quintus Fabius Maximus, Quintus Fabius, the Great*.

2. The force of the **Comparative** is modified by *multo, much, far*; *aliquanto, some more, considerably*; *etiam, even, still*; *paullo, a little, somewhat*, as: *multo melior, much better*; *etiam doctior, still more learned*.

3. The **Superlative** is strengthened by *longē, by far*; *multō, much*; *vel, even*; *unus omnium, one above all others*; *quam, quantus potuit, as...as possible*, as: *multo maxima pars, by far the largest part*; *quam maximae copiae, forces as large as possible*; *sophistes vel maximus, the very greatest sophist*.

For the **Ablative** with Comparatives see **84**.

126. When **two Qualities** of the same object are compared, **both Adjectives** (or **Adverbs**) are either in the **Comparative**, or *magis* is used with the Adjective (or Adverb) denoting the higher degree, as:

longior quam latior acies erat, the line was longer than it was broad;

plurimi oratores disertis magis sunt quam eloquentes, most orators are rather fluent than eloquent.

127. The **Comparative** is to be used in reference to *only two* Objects, the **Superlative** when comparing *more than two* Objects, as:

uter fratrum natu major est? *which of the two brothers is the older?*

quaeritur ex duobus uter dignior, ex pluribus quis dignissimus, *the question is: Of two which is the worthier; of more which is the worthiest.*

Special Uses of Pronouns.

Personal Pronouns.

128. The **Personal Pronouns** are not expressed in Latin, except for *distinction* and *emphasis*. In like manner, the **Possessives** are omitted when they are plainly implied in the context, as:

amamus parentes, *we love our parents;*

natura tu illi pater es, ego consiliis, *by nature you are his father, as I in guardianship.*

1. When not implied in the context, **Possessives** precede their nouns if *emphatic*, otherwise, they follow, as: sua sponte, *of one's own accord;* mea opinione, *according to my (own) opinion;* meo Marte, *of my own head.*

For the **Genitive Plural of Personal Pronouns** see 28. 3.

2. A **Possessive** in any Case may have a **Genitive** in **Apposition**, as: mea solius causa, *for my sake only;* nostra omnium patria, *the country of all of us.*

Demonstrative Pronouns.

129. hic, *this*, the **Demonstrative of the First Person**, points directly to what is near the speaker or writer, in *place, time or thought;* iste, *that (of thine, of yours).* **Demonstrative of the Second Person**, denotes what is near the person addressed (hence in judicial language *one's opponent*, while hic means *one's client*); ille, *that*,

Demonstrative of the Third Person, refers to what is remote from the speaker or writer in *place, time* or *thought*.

1. Accordingly, *haec urbs* is to the Roman, *Rome, our city*; *haec tempora*, *these = the present times*; *iste liber*, *that book of yours*, or when referring to a third person, *a book like that*, sometimes implying contempt; *illud mare*, *that (yonder) sea*, or that which has been previously mentioned; *illē* may mean that which is *well-known, notorious*, often put after the Substantive, as: *Socrātes ille*, *that famous Socrates*; *praeclārum illud Solōnis*, *that famous saying of Solon's*.

2. In historical narrative, *hīc* means that which has *last* been mentioned.

3. The same distinction of *place* appears in the **Adverbs**: *hic, hinc, huc*; *istic, istinc, istuc*; *illic, illinc, illuc*.

130. *hīc* is commonly used of what is about to be mentioned, as: *his condicionibus*, *on the following terms*. But if what follows is in contrast to something previously mentioned, *illē* refers to the *following* object, while *hīc* refers to the *preceding*, as: *sed haec leviōra, illa vero graviōra*, *but these things (just mentioned) are slight, those (the following) serious*.

131. In reference to **two** objects previously mentioned, *hīc* refers to the *latter* object, *illē* to the *former*, as:

melius de quibusdam acerbi inimīci merentur, quam ii amīci, qui suāves videntur; illi saepe verum dicunt, hi numquam, *bitter enemies deserve better of some people than those friends who seem obliging; the former often tell the truth, the latter never*.

But sometimes the order is reversed so that *hīc* refers to the object *first* mentioned (usually the more important in which the speaker is peculiarly interested), and *illē* to the one mentioned *last*, as:

melior est certa pax quam sperata victoria; haec in tua, illa in deorum manu est, *better is certain peace than hoped-for victory; the former is in your hands, the latter in the hands of the gods.*

1. When used in contrasts without reference to preceding nouns, **hic** and **illē** are *the one...the other*, as:

aliter alii vivunt; hic honoribus petendis operam dat, ille quaestui deditus est, *some live in one way, others in another; the one strives for honors, another is intent on making money.*

Determinative Pronouns.

132. The **Determinative Pronoun** **is**, *the same, that*, refers to an object just mentioned or to be explained by a **Relative Pronoun**. In its *oblique* Cases it is the common substitute for the third **Personal Pronoun** when not emphatic, as:

mihi obviam venit tuus puer; is mihi litteras abs te reddidit, *I was met by your servant; the same delivered to me a letter from you;*

is sapiens est, qui se ad casus accomodat omnes, *he is a wise man who accommodates himself to all circumstances.*

1. As the **Antecedent** of a Relative, **is**, *that*, is often omitted, especially when it would stand in the same Case as the Relative, as: quem arma non fegerant, vitia vicerunt, *(him) whom arms had not crushed did vices overcome.* When emphatic, **is** is retained, and then follows the Relative Clause, as: male se res habet, cum quod virtute effici debet, id tentatur pecunia, *it is a bad state of affairs when what ought to be accomplished by worth is attempted by money.*

2. When a quality is ascribed with emphasis to an object already named, **is** with a copulative or adversative particle is used: et is, isque, atque is, *and that too*; neque is, et is non, *and that not*; as: unam rem explicabo, eamque maximam, *one point I shall explain, and that a very important one.*

If that which is added belongs to the **Predicate** or to the **whole Clause**, the **Neuter** is employed, **et id**, **idque**, as: negotium magnum est navigare idque mense Quintili, *it is a great affair to go to sea, and that too in the month of July.*

133. No Determinative Pronoun is employed in Latin in phrases where *that* or *those* in English is used in place of a noun which would have to be repeated, as:

Terentii fabulis plus delector quam Plauti, *I find more delight in the plays of Terence than in those of Plautus.*

1. Instead of the second **Genitive** an **Adjective** may be substituted or the name of the **Person** itself, as:

Terentii fabulis plus delector quam Plautinis;

Terentii fabulis plus delector quam Plauto.

But the Substantive is repeated before the Genitive if the construction requires *different Cases*, as:

nulla est celeritas, quae possit cum animi celeritate contendere, *there is no speed that can possibly vie with that of the mind.*

But even then the Substantive is regularly omitted after **comparare, conferre cum**, *to compare with*, as:

bona externa comparantur cum corporis, *external possessions are compared with those of the body.*

134. idem, the same, is used with the force of *also, too, yet, at the same time*, to show that **two or more Attributes or Predicates** belong equally to the **same Subject**, as:

nihil vero utile quod non idem honestum, *nothing, indeed, is useful which is not at the same time virtuous.*

1. To show that the **same Attribute or Predicate** belongs to **two or more Subjects**, **item, likewise**, is used, as:

aderat Romulus augur cum Remo fratre item augure, *there was present Romulus as augur with his brother Remus, likewise as augur.*

135. ipsē, self (and none other), is used for the sake of *emphasis*, which is often expressed in English by *very, just so many, just, mere, of one's own accord*, and the like, as:

nunc ipsum, *just now*; tum ipsum, *at the very moment*;

triginta erant ipsi dies, *it was just thirty days.*

136. *ipsē*, when added to **Personal Pronouns**, is in the **Nominative** when the **Subject** is *emphatic*, in the **Oblique Cases** when the **Object** is *emphatic*, as:

se ipse laudat, he praises himself;

piger sibi ipsi obstat, the lazy man stands in his own way.

But the **Nominative** is often allowed or even more usual than an oblique Case where the English would lead us to expect an objective Case, especially when *ipsē* precedes the **Personal Pronoun**, as:

medīci ipsi se curāre non possunt, physicians cannot heal themselves.

1. With **Possessives** *ipsē* is in the **Nominative** when Subject and Possessor are the same person, as:

vestra ipsi virtūte vicistis, you have conquered by your own valor.

But the **Genitive** is necessary when the Possessive does not refer to the Subject, as:

nostra ipsōrum virtūte vicistis, you have conquered by our own valor.

2. *ipsē quoquē*, *likewise, as well*, or *ipsē* alone, is used when a new Subject takes an old Predicate, the same as *itēm*, as:

rex ipse quoque pugnāvit, the king likewise fought.

Relative Pronouns.

137. The **Antecedent** of a Relative is often incorporated into the relative clause when the relative clause stands *first* and a Demonstrative (*hīc* or *is*) follows in the principal clause, as:

quam quisque norit artem, in hac se exercēat, what trade each man understands, in that let him practice himself.

138. In like manner the **Adjective** or the **Apposition** of the Antecedent may stand in the relative clause, thus:

vasa ea quae pulcherrīma apud eum vidērat, those most beautiful vessels which he had seen at his house;

Amānus Syriam a Ciliciā dividit, qui mons erat hostiū plenus, Syria is divided from Cilicia by Amanus, a mountain which was full of enemies.

1. This construction is especially common with **Comparatives, Superlatives and Numerals**, as:

Themistocles de servis suis quem habuit fidelissimum, ad Xerxem misit, *The-
mistocles sent the most faithful slave he had to Xerxes.*

139. The **Relative** is often used at the *beginning* of a sentence, having nearly the value of *and* with a **Personal or Demonstrative Pronoun**, as:

quae cum ita sint, *since these things are so;*

futura modo expectant, quae quia certa esse non possunt, con-
ficiuntur et angore et metu, *they only look forward to the future,
and because that cannot be certain they wear themselves out
with anguish and fear.*

1. **quod** is often a mere expletive at the beginning of a sentence, especially before **sī, nīsī, cūm, quā, quoniam**, to continue a statement; it is sometimes translated by *and, but*, sometimes not at all, as:

quod si illinc inanis profugisses, tamen ista tua fuga nefaria judicaretur, *and
even if you had fled without taking anything with you, still your flight would
have been considered criminal.*

2. Especially to be noted is the use of a relative clause in *parenthesis*, in such phrases as: quae tua prudentia est, *which
(such) is your prudence*; qua prudentia es, *of which (such) pru-
dence you are = in accordance with your prudence*, as:

quod si mihi permisisses qui meus amor in te est, confecissem cum heredibus,
*if you had left this matter to me, such is my affection for you, I would
have settled it with the heirs.*

140. When two sentences are *dependent* upon each other, the **Relative** may be joined to the **Principal Sentence**, thus:

ex quo genere est illud Catonis, **qui** cum **ab eo** quaereretur, quid
maxime in re familiari expediret, respondit: bene pascere, *here
belongs that saying of Cato's who when asked what was the
first requisite in a household, answered, a good board.*

But much more often the **Relative** is joined to the **Dependent Clause**, the **Demonstrative** of the **Principal Clause** being understood, thus:

ex quo genere est illud Catonis, **a quo** cum quaereretur, quid
maxime in re familiari expediret, respondit: bene pascere.

The latter construction must be employed when the clause dependent upon the relative clause has a Demonstrative referring to the Antecedent in the principal clause, thus:

Gratidius, Antonii familiāris, cujus cum praefectus esset in Cilicia, est interfectus, *Gratidius, Antonius's friend, who was killed when he was his (Antonius's) prefect in Cilicia.*

Interrogative Pronouns.

141. The **Interrogative** quīs is used both as a Substantive and as an Adjective, but quīd only as a Substantive, and quī, quōd only as Adjectives, as:

quīs? *who?* quis rex? *which king?* (inquiring for the individual);
quid dixit? *what did he say?*

qui vir? *what sort of a man?* (inquiring for the character);

quod scelus fecit? *what is the nature of the crime he has committed?*

1. The **Interrogative** quī is rarely used as a **Substantive**, and in indirect questions only, as:

Themistocles domino navis, qui sit, aperit, *Themistocles makes known to the master of the ship who he was.*

Indefinite Pronouns.

142. The **Indefinite Pronouns** quīs, āliquīs, quispiām, are used to indicate that some person or thing is meant without indicating *what one*. Of these quīs is used only as a **Substantive** in principal sentences and after Relatives, such as quō, quantō, etc., thus:

dixerit quis, *some one may say;*

quo quis sapientior est, eo modestior solet esse, *the wiser any one is, the more modest he is wont to be.*

. After the Conjunctions sī, nīsī, nē (nēvē), nūm, both quīs and quī are used *indifferently* as **Substantives** and as **Adjectives**, as:

ne quīs, *and* ne qui — ne quis dux, *and* ne qui dux.

1. **quīs** is chiefly used after **cūm**, *when*; **sī**, *if*; **nīsī**, *if not*; **nē**, *lest*; **nūm**, *whether*, and in **Relative** sentences, when there is no emphasis, as:

ne quid nimis, nothing in excess!

si quid juves, pluma levior gratia, if you give assistance, you will receive thanks lighter than a feather.

2. **āliquīs** is used after **sī**, **nīsī**, &c., when there is *emphasis*, thus:

si aliquis, if some one

si aliquid, if something

si quis, if any one

si quid, if anything.

143. **quisquām** (**Subst.**) and **ullūs** (**Adject.**) mean *any one at all*, and are chiefly used in **negative** sentences; also in **conditional** and **interrogative** sentences implying a negative, and after **vix**, *hardly*; **sīnē**, *without*; **quāsī**, *as it were*, thus:

justitia numquam nocet cuiquam, justice never hurts anybody,

legati sine ulla spe pacis domum redierunt, the ambassadors returned home without any hope of peace,

legati non sine aliqua spe pacis domum redierunt, the ambassadors returned home not without some hope of peace.

1. Sentences implying a **Negative** are the following:

Rhetorical Questions implying a negative opinion on the part of the speaker, as:

ne divitissimi quidem homines semper beati sunt; an quisquam Croeso divitior fuit? Not even the richest people are always happy; or was there any one richer than Cræsus? (None).

Sentences with the Comparative and quām, as:

in rege Mithridate devincendo Pompæius fuit felicior quam quisquam superiorum ducum, in the conquest of king Mithridates Pompey was more successful than any of the former leaders.

Conditional Sentences, as:

si quisquam sapiens fuit, is certe fuit Socrâtes, if any one at all was wise, Socrates assuredly was.

144. **quīdam** means *a certain one*; in the Plural it is equivalent to *some, sundry*, as:

quidam rhetor antiquus, a certain ancient rhetorician;

certi quidam homines, some reliable persons.

1. **quīdām** is joined to **Adjectives** and **Substantives**, with or without **quāsī**, *as if*, to modify an expression, as:

admirabilis quaedam animi magnitudo, truly a wonderful greatness of mind,

quoddam bellum naturâle, a kind of natural warfare.

145. *ūnusquisquē* means *every single one*, *quīvis* and *quīlibēt*, *any one you like*; *quisquē*, *each one*; *omnēs*, *all together*.

1. The Distributive *quisquē* has certain special uses:

a. After the reflexive Pronoun *sūi*, *sībī*, *sē*, and its possessive *sūūs*, as:

sua cuique voluptas, *each man has his hobby*,
sibi quisque proximus est, *each one is nearest to himself*.

b. After relative and interrogative Pronouns in dependent sentences, as:

quod cuique obtigit, id quisque tenēat, *let each one keep what has fallen to his lot*.

c. After Superlatives and Ordinals, *quisquē* is commonly translated *every*, as:

optimum quidque rarissimum est, *every good thing is rare*,
primo quoque tempore, *as soon as possible*,
quinto quoque anno, *every fifth year*.

146. *quisquīs* and *quīcunquē*, *whoever*, are general Relatives requiring a *finite Verb*, as:

quidquid ortum est, aliquando interēat necesse est, *whatever has been born, must needs perish some day*.

1. *quācunquē ratiōnē* (*quōcunquē mōdo*), *quōquō mōdō*, *anyhow*, may be used in abbreviated sentences, as:

quae sanāri poterunt, quacunque ratiōne sanābo, *what can be healed, I shall heal anyhow*.

SYNTAX OF THE VERB.

Distinction of Tenses.

147. An action may be represented in each of the three times **Present**, **Past**, and **Future**, as *going on*, or *finished*. Accordingly the Tenses in Latin are, as follows:

Present.

1. The **Present**, denoting *continuance* in the *present* (*scribō*).

2. The **Perfect**, denoting *completion* in the *present*, sometimes called the **Present Perfect** (*scripsī*).

Past.

1. The **Imperfect**, denoting *continuance* in the *past* (scribēbām).
2. The **Pluperfect**, denoting *completion* in the *past* (scripsērām).
3. The **Historical Perfect**, denoting a *past action* without reference to its *duration* (scripsī).

Future.

1. The **Future**, denoting *continuance* in the *future* (scribām).
2. The **Future Perfect**, denoting *completion* in the *future* (scripsērō).

148. The Tenses are divided into *Principal* and *Historical*. The **Present**, **Present Perfect**, **Future** and **Future Perfect** are *Principal Tenses*.

The **Imperfect**, **Pluperfect** and **Historical Perfect** are *Historical Tenses*.

1. Of especial importance is the **Historical Perfect** which differs materially in Syntax from the **Present Perfect** which is also called **Definite Perfect**.

Present.

149. The **Present** is used of what is *going on now*, at the *present time*, and of what is true *at all times*, as:
 loquēris adhuc, dum omnes tacent, *you are still speaking while all are silent*;
 nihil semper floret; aetas succēdit aetāti; *nothing lasts forever; seasons succeed each other*.

1. The **Present** is regularly used of writers whose works are *ex-tant*, as:

Epicūrus vero ea dicit, *but Epicurus says such things*.

150. The **Present** is used, in narrating past events, as **Historical Present** for the **Historical Perfect**, thus:

triginta rectōres reipublicae Atheniensis constituuntur, qui fiunt tyranni, *30 rulers of the Athenian commonwealth are appointed who become tyrants*.

1. With **jamdū**, *for a long time now*, and words of similar meaning, the **Present** denotes what *has been and is still going on*, as:
 jamdū in his pericūlis versāmur, *for a long time now we have been living in the midst of these dangers*,
 anni sunt octo cum ista causa versatur, *it is now eight years that this case has been in hand*.

Perfect.

151. The **Perfect** has two distinct uses:

I. As the **Perfect Definite** it denotes an action that is now *over and gone*, or the *present result* of a more remote action, as:

ut ego feci, qui littēras Graecas senex didīci, *as I have done who have learned Greek in my old age;*

is mos usque ad hunc diem permansit, *this custom has remained up to this day (and still exists).*

II. As the **Historical Perfect** it represents an action as a simple *historical fact* without reference to its *duration*, as:

Caesar armis rem gerere constituit, exercitum Italiae finibus admovit, Rubiconem transiit, Romam et aerarium occupavit, Pompejum cedentem persecutus est, eumque in campis Pharsalicis devicit, *Caesar resolved to use armed force; he advanced with his army to the frontiers of Italy, passed the Rubicon, took possession of Rome and the treasury, pursued Pompey and defeated him in the plain of Pharsalus.*

1. The **Perfect Passive** is often *present in sense*, denoting *existence in a state* which is the result of the previous action, as:

navis ornata est, *the ship is equipped ready to go to sea;*

navis ornata fuit, *the ship was ready to go to sea.*

Imperfect.

152. The **Imperfect** denotes an action *continued* or *not accomplished* in the Past.

The **Imperfect** is employed to represent an action as unfinished *at a certain specified time past*, as:

scribam epistolam, cum amicus adesset, *I wrote the letter when my friend was present.*

When so used it is often combined with the **Historical Perfect** to denote the *particulars* of an action, while the *general statement* is given by the **Historical Perfect**, thus:

Verres in forum venit, ardebant oculi, toto ex ore crudelitas eminebat, *Verres came into the forum, his eyes were blazing, cruelty was standing out from his whole countenance.*

153. When the action is represented as *absolute*, i. e. not relative to some other time, the **Imperfect** is employed to describe *manners, customs, situations*, thus:

Pausanias epulabātur more Persārum, *Pausanias was wont to banquet in the Persian style;*

erant omnino itinēra duo ... mons altissimus impendēbat, *there were in all two ways . . a very high mountain overhung.*

1. The **Imperfect** sometimes denotes an action merely *intended*, but never accomplished (Imperfectum de conātu), as:

in exsilium ejiciēbam, quem jam ingressum esse in bellum vidēbam? *was I trying to send into exile one who I saw had already gone into war?*

2. As the Historical Present is used in lively *narrative*, so the **Historical Infinitive** is used to give animation to *description*, instead of the Imperfect, as:

pars cedere, alii insēqui, neque signa neque ordines servāre; *a part give way, others press on, they hold neither to standards nor to ranks.*

Pluperfect.

154. The **Pluperfect** is used of an action that was completed before another was begun, as:

consul copias, quas pro castris collocaverat, reduxit, *the consul led back the forces which he had stationed before the camp.*

1. In **letter-writing** the tense is often adapted to the time when the letter is *received*, the **Imperfect** being used for the Present, and the **Pluperfect** for the Perfect, as:

nihil erat quod scriberem, *I have nothing to write,*
ad tuas omnes (epistulas) rescripsēram pridie, *I answered all your letters yesterday.*

Future.

155. The **Future** represents an action that is yet to come. In subordinate clauses it is used with much greater exactness in Latin than in English, as:

sanabimur si volēmus, *we shall be healed if we wish.*

1. The **Future** sometimes has the force of an **Imperative**, as:

in sudore vultus tui comedes panem tuum, *in the sweat of thy face thou shalt eat thy bread.*

Future Perfect.

156. The **Future Perfect** denotes an action as completed in the future; when one action precedes another in the future, the action that precedes is expressed by the **Future Perfect**, thus:

ut sementem feceris ita metes, as you sow, so shall you reap.

1. The **Future Perfect** may be used instead of the **Future** to represent an action as completed already, so especially **vidērō** with **mox**, **post**, **aliās**, as:

quid inventum sit paullo post vidēro, what has been found out I will presently see.

Periphrastic Conjugation.

157. The **Periphrastic Tenses** of the **Active** are formed by combining the tenses of **essē** with the **Future Participle** in **ūrūs**, and denote either *intention* or *being on the point* of doing something, thus:

scriptūrus sum, I am about to write, I am to write, I purpose to write, I am likely to write,

scriptūrus eram, I was about to write, &c.,

scriptūrus fui, I have been, or was, about to write (often I should have written),

scriptūrus fuēram, I had been about to write,

scriptūrus erō, I shall be about to write,

scriptūrus fuēro, I shall have made up my mind to write (very rare);

bellum scriptūrus sum, quod populus Romānus cum Jugurtha gessit, I purpose to write the history of the war which the Roman people carried on with Jugurtha.

Tenses in Dependent Clauses.

Tenses of the Indicative.

158. As a rule, **Temporal Conjunctions** are used with the **Indicative** of the *same* tenses as in English. But to this there are the following exceptions:

159. Contrary to English idiom, *dūm*, *while*, *while yet*, takes the **Present Indicative**, though the time referred to is *past*, as:

dum haec aguntur, Caesāri nuntiātum est, while this was going on, word was brought to Caesar.

160. In historical narrative, the **Conjunctions**

postquām	} <i>after</i>	ūbī	} <i>as soon as</i>
postēāquām		ūbī prīmūm	
ūt	} <i>as soon as</i>	sīmūlāc	
ūt prīmūm		sīmūlatquē	

take the **Historical Perfect** or the **Historical Present**, while the English translation is not unfrequently the **Pluperfect**, as:

milites postquam victoriām adepti sunt, nihil reliqui victis fecērunt, when the soldiers had won the victory, they left nothing to the vanquished.

1. The **Pluperfect** is used with **postquām** when a *definite interval* is mentioned, as:

Hamilcar nono anno postquam in Hispaniām venērat, occīsus est, Hamilcar was killed nine years after he came to Spain.

2. When meaning *since*, **postquām** may be used with the **Imperfect** or **Pluperfect Indicative** without any statement of time.

3. If the Verbs of the leading and the dependent clause in compound sentences with **dūm**, **postquām**, **cūm**, &c., have the **same subject**, the subject which belongs to the whole is placed *first*, as:

Pausaniās cum semianīmīs de templo elātus esset, confestim anīmam efflāvit, Pausanias when he had been carried out of the temple but just alive, immediately expired.

161. In the statement of **Iterative Action**, when one action precedes the other, the **Temporal Conjunctions** *cūm*, *as, when*; *ūbī*, *when*; *sīmūlāc*, *as soon as* (also *sī*, *when*, and **Relatives**, as: *quōtīens*, *as often as*; *ūbīcunquē*, *wherever*) take the **Perfect**, **Pluperfect**, or **Future Perfect**, corresponding to the **Present**, **Imperfect**,

or **Future** in the *Principal Clause*. The English familiarly employs the Present with these Conjunctions, thus:

quotiens **cecīdit**, surgit, *as often as he falls, he rises*;
 quotiens **ceciderat**, surgēbat, *as often as he fell, he rose*;
 quotiens **ceciderit**, surget, *as often as he falls, he will rise*.
 Alcibiādes simūlac se remisērat, luxuriōsus reperiēbātur, *as soon as Alcibiades relaxed, he was found a debauchee*.

162. To the **Future** in a *Principal Clause* corresponds in the *Dependent Clause* the **Future** to denote *contemporaneous* action, and the **Future Perfect** to denote *antecedent* action, thus:

natūram si sequēmur ducem, numquam aberrabimus, *if we follow nature as our guide, we shall never go astray*;
 ut sementem fecēris, ita metes, *as you sow, so you will reap*.

1. In this connection the **Imperative**, the **Subjunctive** used imperatively, the **Gerundive** with **est**, and such expressions as: *convēnit*, *it is proper*; *oportet*, *opus est*, *it is necessary*, denote *future action*, thus:

adulescentes cum relaxāre animos volent, meminērint verecundiāe, *let youths be mindful of modesty, when they wish to relax their minds*.

163. To denote that both actions will be *simultaneously* accomplished, the **Future Perfect** is used in **both** Clauses, as:

qui Marcum Antonium oppresserit, is bellum confecerit, *he who crushes Mark Anthony, will finish the war*.

1. Sometimes, however, the **Future Perfect** in the *Principal Clause* seems to denote *certainty*, as:

quod quis non cito didicerit, numquam didicerit, *what we do not learn quickly we will certainly never learn*.

Tenses of the Subjunctive. — Sequence of Tenses.

164. When two sentences are so related to each other, that the one defines and explains the other, or that the one is dependent on the other, they are connected in the way of **Subordination**, as:

crepant aedificia, priusquam cadant, *houses creak before they fall*;
 crepant aedificia, is the **Principal Clause**;
 priusquam cadant, is the **Dependent Clause**.

165. The **Subjunctive** is largely used in **Dependent Clauses** which may be classified as follows:

Conjunctive Clauses, introduced by *Conjunctions*;
Relative Clauses, “ “ *Relatives*;
Indirect Questions, “ “ *Interrogative Words*.

1. In **Dependent Clauses** the tenses of the **Subjunctive** denote time *with reference to the time of the leading Verb*, the **Present** and **Imperfect** being used for *contemporary* action, and the **Perfect** and **Pluperfect** for *antecedent* action.

166. In those **Dependent Clauses** which require the **Subjunctive**, the choice of the tenses of the **Dependent Clause** is determined by the tense of the **Principal Clause** according to the following

GENERAL RULES.

I. **Tenses**, in regard to their connection, are divided into two classes:

Principal, including the **Present**, both **Futures**, and the **Perfect Definite**;

Historical, including the **Imperfect**, the **Historical Perfect**, and the **Pluperfect**.

II. **Principal Tenses** are followed by the **Present Subjunctive** for *contemporary* action, and by the **Perfect Subjunctive** for *antecedent* action.

III. **Historical Tenses** are followed by the **Imperfect Subjunctive** for *contemporary* action, and by the **Pluperfect Subjunctive** for *antecedent* action.

Principal Clause.	Dependent Clause.
Present. cognosco, <i>I am finding out</i>	quid faciās, <i>what you are doing</i>
Future. cognoscam, <i>I shall find out</i>	quid fecēris, <i>what you have done, what you have been doing, what you did</i>
Fut. Perf. cognovēro, <i>I shall have found out (shall know)</i>	
Perf. Defin. cognōvi, <i>I have found out (I know)</i>	

Imperf.	cognoscēbam, <i>I was find- ing out</i>	{	quid facēres, <i>what you were doing</i>
Pluperf.	cognovēram, <i>I had found out (I knew)</i>		quid fecisses, <i>what you had done, had been doing</i>
Hist. Perf.	Caesar cognōvit, <i>Caesar found out</i>		quid facērent hostes, <i>what the enemy was doing</i> quid fecissent hostes, <i>what the enemy had done.</i>

Principal Tenses.

- Present.** Nemo adēo ferus est, ut non mitescere possit, *no one is so savage that he cannot soften.*
- Future.** Quod nihil de ea re scripsērim, facile ignosces, *you will readily forgive that I did not write anything about this matter.*
- Fut. Perf.** Laudābo te, si quid optimum factu sit invenēris, *I will praise you, if you have found out what is best to do.*
- Perf. Def.** Oblītus es, quid initio dixērim, *you forgot what I said at the beginning.*

Historical Tenses.

- Imperf.** Tanta opibus Etruria erat, ut jam non terras solum sed mare etiam nominis sui fama impleset, *so powerful was Etruria that she had already filled not only the land but even the sea with the reputation of her name.*
- Pluperf.** Hannibal omnia, priusquam excederet pugna, erat expertus, *Hannibal had tried every thing before withdrawing from the fight.*
- Hist. Perf.** Epaminondas quaesivit salvusne esset clipeus, *Epaminondas asked whether his shield was safe.*

167. The **Perfect Definite** is properly a *principal* tense and must be treated as such when it is a real **Present Perfect** with the force of a **Present**, as: novi = scio; oblītus es = nescis; thus:

nondum satis constitui (= certo scio) molestiae ne plus an voluptatis ea res mihi attulerit, *I do not yet know for a certainty whether this affair has brought me more trouble or pleasure.*

But more commonly the **Perfect Definite** is treated as a **Historical Tense**, and followed by the **Imperfect**, especially if the action is conceived in its progress, and not merely in its conclusion or result, as:

feci hoc, ut intellegeres, *I have done this that you might understand.*

Exceptional Sequence of Tenses.

168. In **Sentences of Result** with *ut*, *quī*, *quīn*, the Verb of the **Dependent Clause** does not conform to the general rule, but takes the same tense as it would have, if the clause were a **Principal** one, thus:

Verres Siciliā ita perdidit, ut ea restitūi in antiquum statum non possit, Verres so ruined Sicily that she cannot be restored to her former condition (possit — since the **Principal** clause would be: *ea restitūi in antiquum statum non potest*);

Hortensius ardēbat dicendi cupiditate, ut in nullo unquam flagrantius studium vidērim, Hortensius was so hot with desire of speaking that I have never seen a more burning ardor in any man (vidērim — since the **Principal** clause would be: *vidi*).

1. The same is taking place in **Relative Clauses** implying *cause*, *concession*, or *characteristic*, as:

Caninius fuit mirifica vigilantia qui suo toto consulatu somnum non vidērit, Caninius has shown marvellous watchfulness, not to have seen sleep in his whole consulship.

169. In **Indirect Questions** the **Present** and the **Perfect Subjunctive** are used after **Historical Tenses** when the *result* of the past action extends to the *present*, as:

hic, quantum in bello fortuna possit, cognosci potuit, here it could be seen how much fortune can do in war.

170. The **Historical Present** may be followed by either **Principal** or **Historical Tenses**, but more commonly by **Historical Tenses** when the **Historical Present** follows, as:

Athenienses creant decem praetores qui exercitui praeessent, the Athenians make ten generals to command their armies.

1. After the **Present**, when it has the force of a **Perfect**, the **Imperfect** sometimes follows, *especially of authors*, thus:

Chrysippus disputat aethera esse eum, quem homines Jovem appellarent, Chrysippus maintains that to be ether which men call Jove.

171. The **Present** of a leading clause has no bearing upon the tense of a dependent clause which, by other principles of construction, must be in the **Imperfect Subjunctive** (Potential), as:

quaero ex te, cur C. Cornelium non defendērem, *I ask you why I was not to defend C. Cornelius.*

172. In such **Compound Sentences** as have a Subjunctive clause subordinate to another *which is itself subordinate*, the tense of any subordinate clause follows the tense of the clause on which it is *immediately* dependent, no matter whether it be a Principal or a Dependent Clause, thus:

nescio, quidnam causae sit { cur nullas ad me litteras des
cur nullas ad me litteras dedēris
nesciēbam quidnam causae esset { cur nullas ad me litteras dares
cur nullas ad me litteras dedisses
nesciēbam quidnam causae fuisset, cur nullas ad me litteras dares.

173. When a **Subordinate Clause** depends on an **Infinitive** or **Participle**, **Gerund** or **Supine**, the tense of that clause follows the tenses of the **Finite Verb**, thus:

cupio scire { quid agas
quid egēris
quid actūrus sis
cupiēbam scire { quid agēres
quid egisses
quid actūrus esses
mihi quaerenti { quare id faciat
quare id fecērit
quare id factūrus sit } non respondet
mihi quaerenti { quare id facēret
quare id fecisset
quare id factūrus esset } non respondit.

Athenienses miserunt Delphos consultum quidnam facerent, *the Athenians sent to Delphi to ask the oracle what they should do*, cupidō incessit animos juvenum sciscitandi ad quem eorum regnum Romanum esset venturum, *a desire seized the minds of the young men of inquiring on which of them the kingdom of Rome should devolve.*

174. The **Subjunctive** has no **Future** or **Future Perfect** which are either *represented* by **Periphrastic** forms or *replaced* by other **Subjunctives**.

175. After a **Principal Clause** not having a *future character*, especially in dependent clauses with *quīn*, and in **Indirect Questions**, the **Periphrastic** forms are used in the following manner:

I. The **Future Subjunctive Active** is represented by the **Present** and **Imperfect** of the **Periphrastic Conjugation**, or with **Supineless Verbs** by:

futūrum sit, ut – with the **Present Subjunctive Active**;

futūrum esset, ut – with the **Imperf. Subjunctive Active**; thus:

non dubīto, quīn hanc rem brevi confectūrus sis,

non dubitābam, quīn hanc rem brevi confectūrus esses;

non dubīto, quīn futūrum sit, ut te paenitēat hujus facti,

non dubitābam, quīn futūrum esset, ut te paenitēret hujus facti.

II. The **Future Subjunctive Passive** is represented by:

futūrum sit, ut – with the **Present Subjunctive Passive**;

futūrum esset, ut – with the **Imperfect Subjunctive Passive**; thus:

non dubīto, quīn futūrum sit, ut haec res brevi a te conficiātur;

non dubitābam, quīn futūrum esset, ut haec res brevi a te conficerētur.

III. The **Future Perfect Subjunctive** (both **Active** and **Passive**) is represented by:

futūrum sit, ut – with the **Perfect Subjunctive**;

futūrum esset, ut – with the **Pluperfect Subjunctive**; thus:

non dubīto, quīn futūrum sit, ut hanc rem brevi confecēris,

non dubitābam, quīn futūrum esset, ut hanc rem brevi conficēres;

non dubīto, quīn futūrum sit, ut haec res brevi sit confecta,

non dubitābam, quīn futūrum esset, ut haec res brevi esset confecta.

1. For the **Subjunctive** of the **Future Perfect Passive**, Cicero uses an abbreviated form, thus:

non dubīto, quīn confecta res futūra sit, *I do not doubt, but the matter will have been settled.*

176. When the expression of *futurity* is contained in the **Principal Clause**, the **Future** and **Future Perfect Subjunctives** are replaced by the *other* **Subjunctives**, viz.:

the **Future** by the **Present** and **Imperfect**;

the **Future Perfect** by the **Perfect** and **Pluperfect**; thus:

negat Cicēro, si natūram ducem sequāmur, numquam nos aberratūros;

negābat Cicēro, si natūram ducem sequerēmur, numquam nos aberratūros;

promitto me rem factūrum, ubi primum ad te venērim,

promisi me rem factūrum, ubi primum ad te venissem.

In the same way in the Passive:

pollicētur Caesar, si obsīdes sibi dentur, sese cum Helvetiis pacem factūrum;
pollicītus est Caesar, si obsīdes sibi darentur, sese cum Helvetiis pacem fac-
tūrum.

1. This construction is not only used after a **Future** or **Future Perfect** Tense, but also when the leading Verb has a *future character* (*Fear, Hope, Power, Will*), as:

tantum monēo, hoc tempus si amisēris, te esse nullum umquam magis idone-
um repertūrum, *I only warn you, that, if you should lose (should have
lost) this opportunity, you will never find one more convenient.*

Moods. — Indicative.

177. The **Indicative** is the Mood of *direct assertions* or *questions* and represents the predicate as a *reality*, as:

necessitas non habet legem, *necessity recognizes no law*;
quare vitia sua nemo confitetur? quia etiam nunc in illis est, *why
will no man confess his faults? Because he continues to in-
dulge in them.*

1. The use of the **Indicative Mood**, in its various tenses, corre-
sponds upon the whole pretty closely in Latin and in English. The
principal points of difference will be stated below.

178. The **Indicative** is sometimes used where the
English idiom would suggest the **Subjunctive**, chiefly
in expressions of *power* (possūm, licet), *obligation* and
necessity (debēo, necesse est, oportet, Gerund with
est, convēnit, decet), as:

ad mortem te, Catilina, duci oportebat, *you ought to have been
led off to execution, O Catiline*;
possum persēqui multa oblectamenta rerum rusticarum, *I might
rehearse many delights of country life.*

179. With **Impersonal Expressions** such as: aequū
est, *it is fair*; pār, justū est, *it is right*, and the like,
the **Indicative** is used where the English idiom would
lead us to expect the **Subjunctive**, as:

longe utilius fuit angustias aditus occupare, *it would have been
much better to occupy the pass.*

1. Mark the particular expressions:

difficile est, it would be difficult;

longum est, it would lead too far, it would be tedious;

infinītum est, there would be no end.

180. The **Indicative** is used in like manner after *general relative* expressions, such as the double formations *quisquīs, no matter who*; *quotquōt, no matter how many*, and all forms in *—cunque, ever*, and in sentences connected by *sivē . . sivē, whether . . or*, as:

utut est; utcunque est; cuicumōdo est; quoquo modo est; quocunque modo est, however that may be;

quidquid id est, timēo Danāos et dona ferentes, whatever it may be, I fear the Danai, even if they bring presents;

sive verum, sive falsum est, mihi quidem ita renuntiātum est, may it be true or false, at least I have been so informed.

1. To this the only exception is the **Second Person** which is in the **Subjunctive** (*Ideal Second Person*), as:

quotquot oratōres enumēres, no matter how many orators you may enumerate.

2. The **Indicative** is the regular construction with **paenē, vix, scarcely, hardiy**, and the like, as:

pons iter paene hostibus dedit. ni unus vir fuisset, the bridge well nigh gave a passage to the enemy had it not been for one man.

Moods. — Subjunctive.

181. The **Subjunctive** represents the action of the Verb as something merely *entertained* by the mind and *dependent* on other circumstances. It is used *independently* to express:

Possibility (*Potential*),

A Wish (*Optative*),

An Exhortation or Command (*Hortatory*),

A Concession (*Concessive*),

A Question of Doubt or Deliberation (*Dubitative*).

182. The **Present** and the **Perfect Subjunctive** are used to denote an action as *possible* (**Potential** of the **Present**) and the **Imperfect Subjunctive** in the same manner as **Potential** of the **Past**, but the latter only in the expressions:

credēres, putāres, *you would, might have thought,*
 vidēres, cernēres, *you would, might have seen; thus:*
 quis dubitet quin in virtūte divitiāe sint? *who can doubt that*
true wealth consists in virtue?
 ut aliquis fortasse dixērit, *as one perhaps may say;*
 maesti milites — credēres victos — rediērunt in castra, *the soldiers*
sorrowful — you might have thought them beaten — returned
to the camp.

1. The regular negative of the Potential Subjunctive is **nōn**.

183. The **Subjunctive** is used to denote a *wish* (**Optative**), the **Present** and **Perfect** a wish conceived as *possible*, no matter how extravagant it is, the **Imperfect** one *unaccomplished* in the *present*, the **Pluperfect** one *unaccomplished* in the *past*. When so used, the **Present** and **Perfect** are often, and the **Imperfect** and **Pluperfect** *regularly*, preceded by *utīnām*, *O that*, *I wish that*, *would that*, as:

stet haec urbs, *may this city continue to stand,*
 falsus utīnam vates sim, *I wish I may be a false prophet,*
 utīnam me mortūum vidisses, *would you had seen me dead.*

1. The **Present** and **Perfect Subjunctive** may be preceded by **vēlīm**, **mālīm**, **nōlīm**, and the **Imperfect** and **Pluperfect Subjunctive** by **vellēm**, **mallēm**, **nollēm**, thus:

velim redēat, rediērit, *I wish he may return;*
 vellem adesse posset Panaetius, *would that Panaetius could be present.*

2. The **Optative Subjunctive** is also used in *asseverations*, as:
 ne vivam, si scio, *I wish I may not live if I know.*

The regular negative of the **Optative Subjunctive** is **nē**.

184. The **Subjunctive** is used in the **Present** — commonly in the first person Plural — to express an *exhortation* (**Hortatory**), as:

hos latrōnes interficiāmus, *let us kill these robbers.*

To express a *command*, the third person of the **Present** is used regularly, and the second person chiefly of an indefinite subject, as:

juvĕnes cavĕant intemperantiā, meminĕrint verecundiāe, *let young men shun excess and cherish modesty;*
injuriās fortūnae, quas ferre nequĕas, defugiendo relinquant, *the wrongs of fortune, which you cannot bear, you may leave behind by flight.*

1. The regular **negative** of the **Hortatory Subjunctive** is **nĕ**, continued **nĕvĕ**.

185. The **Subjunctive** of the **Present** or **Perfect** is used to express a *concession* (**Concessive**), as:

sit hoc verum, *granted that this be true.*

The **Negative** is **nĕ**, as:

ne sit summum malum dolor, malum certe est, *granted that pain is not the greatest evil, at least it is an evil.*

186. The **Subjunctive** is used in questions implying *doubt* or *indignation* (**Dubitative**), as:

quid hoc homĭne faciās? quod supplicĭum dignum libidinĕ ejus invenĭas? *what are you to do with this man? what fit penalty can you devise for his wantonness?*

quid facĕrem? *what was I to do?*

1. In like manner the third person of the **Imperfect Subjunctive** is used as **Dubitative** of the **Past**, as:

cur tibi inimĭcus esset? *why should he have been your enemy?*

The regular **negative** of the **Dubitative Subjunctive** is **nōn**.

The **Subjunctive** in **Dependent Constructions**.

187. **Dependent Subjunctive Constructions**, as we have already seen (**165**) are of three kinds, viz.:

- I. **Conjunctive Clauses**, i. e., such as are introduced by a **Conjunction** or **Adverb** of time,
- II. **Relative Clauses**, i. e., such as are introduced by a **Relative** word,
- III. **Interrogative Clauses**, i. e., such as are introduced by an **Interrogative** word.

Consecutive and Final Conjunctions.

188. **Consecutive Clauses** with **ūt**, **quōmĭnūs**, **quĭn**, and **Final Clauses** with **ūt**, **nĕ**, **quō** have the **Subjunctive**.

189. ūt may denote:

- I. a result, so that (ūt consecutivum), negative: ūt nōn,
- II. a purpose, that, in order that (ūt fināle), negative: nē,
- III. a concession, granted that (ūt concessivum), negative: nē.

190. Consecutive Clauses with ūt are used after **Demonstrative Adjectives and Adverbs**, such as:

tālīs, īs (= tālīs), tantūs, tōt,

itā, ādēō, sic, ēō (usquē ēō, usquē ādēō), tām, tantōpērē, tō-
tiens, as:

tanta vis probitātis est, ut eam in hoste etiā diligāmus, *so great is the power of uprightness that we love it even in an enemy;*
ita vixi, ut non frustra me natum esse existimem, *I have so lived that I do not think I was born in vain.*

1. A clause of result with ūt frequently follows quān after a **Comparative**, as:

urbs munitior erat quam ut primo impētū capi posset, *the town was too strong to be taken in the first attack.*

2. Instead of tālīs or īs, ējūsmōdī is sometimes used.

191. Consecutive Clauses with ūt follow many **Impersonal Verbs** and expressions of *Happening* used *without an Adverb*. Such are:

est, *it is the case*; futūrum esse ut or fore ut, *to come to pass*;
fit, accīdit, contingit, *it happens*; evēnit, usu venit, *it occurs*;
accēdit, *there is added*; sequitur, *it follows*; consuetūdo, mos (moris) est, *it is the custom*; proximum est, *the next point is*;
restat, reliquum est, *it remains*; extrēmum est, *the last point is, it remains.*

quando fuit, ut quod licet nōn licērēt? *when was it that what is now allowed, was not allowed?*

1. The phrase tantum abest ab eo (commonly tantum abest), *it is so far (from being the case)*, regularly takes two clauses with ūt, as:

tantum abest ab eo, ut malum sit mors, ut verēār, ne homīni sit nihil bonum aliud, *so far is death from being an evil that I fear man has no other blessing.*

The second clause with ūt may take contrā or etiā (never potius). Instead of tantum abest ut...ut, ita non...ut or adēo non...ut, *so little...that*, may be used.

2. The phrase in eo est ut, is always used *impersonally*, as: in eo est ut proficiscāmur, *we are on the point of setting out.*

192. Final Clauses or those expressing *purpose* take the **Subjunctive** after *ut*, *in order that* (negatively: *ut nē*, *nē*, *that not*, *lest*), as:

esse oportet, ut vivas, non vivere ut edas, *you must eat in order to live, not live in order to eat*;

Platōnem ferunt, ut Pythagorēos cognosceret, in Italiā venisse, *they say that Plato came to Italy to make the acquaintance of the Pythagoreans*.

1. This form is often to be translated by *that*, *in order that*, but oftener by the **Infinitive** with *to* or *in order to*. The purpose is expressed by the **Conjunction**, which sometimes has a correlative in the main clause, such as: *idēo*, *idcirco*, *therefore*; *eo*, *on that account*; *eo consilio* or *animo*, *with the design*; *ea condiōne*, *on condition*, &c., as:

legum idcirco servi sumus, ut libēri esse possimus, *for this reason we all are subject to the laws that we may be free*.

193. The Final Clause with *ut* (negative *nē*) is used as the **Object** of Verbs denoting *purpose* or *intent* (*Verba studii et voluntātis*). Such are:

Verbs of *Endeavoring* and *Striving* for a purpose: *consūlo*, *curo*, *prospicio*, *providēo*, *vidēo* (*I see to*); *contendo*, *labōro*, *nitor*, *opēram do*, *id ago*, *id specto*, *nihil antiquius habēo quam*;

Verbs of *Willing* and *Wishing*, of *Commanding* and *Urging*: *opto*, *postūlo*, *flagito*; *oro*, *rogo*, *peto*, *precor*, *obsēcro*; *mando*, *edīco*, *impēro*, *praecipio*; *impello*, *incito*, *movēo* (*commovēo*, *permovēo*), *addūco*; *hortor*, *monēo*; *suadēo*, *persuadēo*;

Verbs of *Permitting* and *Allowing*: *concēdo*, *permitto* (*committo*). For *patior* and *sino*, see remark below;

Verbs of *Effecting* and *Attaining*: *facio*, *perficio*, *adipiscor*, *assēquor*, *consēquor*, *impētro*.

Unus Miltiādes maxīme nitebātur, ut primo quoque tempore castra fiērent, *Miltiades alone strove to his utmost that the camp might be formed as soon as possible;*

Phaëton ut in currum patris tollerētur optāvit. *Phaeton desired to be lifted up into his father's chariot;*

consūli permissum est, ut duas legiōnes scribēret novas, *the consul was permitted to enlist two fresh legions;*

invītus faciō, ut recorder reipublicae ruīnas, *it is against my will that I recall the ruined condition of the commonwealth.*

1. The Verbs vōlō, nōlō, mālō, cūpiō, stūdeō, contendō, stātūō, constitūō, dēcernō take the **simple Infinitive** when the subject remains the same (see 260); vōlō, nōlō, mālō, cūpiō, regularly take the **Accusative** with the **Infinitive** when the subject is changed; ūt is but seldom found after vōlō and mālō, and never after nōlō. — concēdō and permittō commonly take ūt; sometimes, however, with the **Dative** of the **Person**, the **Infinitive** is used, as: permitto tibi abire, *I permit you to go.*

2. jūbēō, *I bid*, and vētō, *I forbid*, regularly take the **Accusative** with the **Infinitive** (see 259. b.). So also sometimes impērō, *I command*, but only the **Passive Infinitive**. — cūrō, *I take care*, and mandō, *I command*, take the **Gerundive** to denote purpose (see 319).

3. Many of these Verbs may take ūt with the **Subjunctive** or the **Accusative** with the **Infinitive**, but strictly with a *difference of meaning*. When they are used as Verbs of *saying*, the dependent clause contains an *assertion*, and is in the **Accusative** with the **Infinitive**, as:

laudem sapientiae statūo esse maxīmam, *I hold that the glory of wisdom is the greatest.*

But when such Verbs are used as words of *commanding* or *effecting*, the dependent clause contains a *direction*, and takes ūt with the **Subjunctive**, as:

statuunt ut decem milia hominum mittantur, *they resolve that 10,000 men shall be sent.*

To this class belong:

persuādēō ūt, *I persuade*; persuādēō, with **Acc. & Inf.**, *I convince*; mōnēō, admōnēō ūt, *I admonish*; mōnēō, with **Acc. & Inf.**, *I remark, warn*;

concēdō ūt, *I permit*; concēdō, w. **Acc. & Inf.**, *I grant (a proposition).*

To be noted are the constructions of faciō:

faciō ūt, *I cause that*, as: fortuna vestra facit ut irae meae temperem, *your fortune causes that I restrain my anger.* (The expression **facere ūt** often forms a periphrasis for the **simple Verb**; see 193, last example);

fāc, with the **Acc. & Inf.**, *suppose, assume*, as: *fac, quaeso, qui ego sum, esse te, suppose, I pray, yourself to be me;*

fāciō, with the **Pres. Participle Act.** or the **Present Inf. Passive**, *I make out, represent*, as: *Polyphēmum Homērus cum ariēte loquentem facit, Homer represents Polyphemus as talking with the ram;*

effīciō ūt, *I make, achieve*, as: *sol efficit, ut omnia florēant, the sun causes all things to bloom;*

effīciō with **Acc. & Inf.** or **ūt**, *I make out, show, prove*, and likewise: *efficitur, sequitur, it follows*, as: *sequitur illico esse causas immutabiles, it follows directly that there are unalterable causes.*

Other examples are:

hoc volunt persuadēre, non interīre anīmos, they wish to convince that souls do not perish,

huic persuādet ut ad hostes transēat, he persuades him to go over to the enemy,

res ipsa monēbat tempus esse, the thing itself warned that it was time,

admonēo ut quotidīe meditēris, I admonish you to reflect daily.

4. As a rule, any Verb or phrase used as a Verb of *Willing* or *Demanding* (**dīcō**, **scribō**, **respondēō**) takes **ūt** with the **Subjunctive**, as: *frater mihi scripsit, ut domum redīrem: patrem esse aegrōtum, my brother wrote to me to come home: father was sick.*

5. The particle **ūt** is often omitted — generally after Verbs of *willing* (**vellē**, **nollē**, **mallē**), *wishing*, *asking*, and with the **Imperative fāc**, as:

malo te sapiēns hostis metūat quam stulti cives laudent, I had rather a wise enemy should fear you than foolish citizens should praise you,
fac cogītes, quis sis, do reflect who you are.

194. The Conjunction **nē**, *that not, lest*, is used:

I. To express a *negative purpose*, as: *nemo prudens punit, quia peccātum est, sed ne peccētur, no sensible man punishes, because a sin has been committed, but to prevent its commission;*

II. After Verbs denoting *purpose* or *intent* (see 193), as: *consul edixit ne quis injussu pugnāret, the consul commanded that none should fight without orders;*

III. After Verbs denoting *to prevent*, *to beware*, *to refuse*, *to oppose* (**cavēre**, **detererrēre**, **impedīre**, **prohibēre**, **obsistēre**, **resistēre**, **obstāre**, **repugnāre**, **interdicēre**, **recusāre**), thus: *Regūlus ne sententiā dicēret recusāvit, Regulus refused to pronounce an opinion.*

1. **impedire**, to hinder and **recusare**, to refuse sometimes have the **Infinitive**, as:

morbo impedior domo exire } I am prevented by illness from leaving the
 morbus me impedit domo exire } house,

but without a personal object:

morbus impedit, ne (quominus) domo exeam, illness prevents me from leaving the house.

2. **vide (videte) nē**, see to it lest, is often used as a modest affirmation for **verēor nē**, as:

vide ne mea conjectura multo sit verior, (see to it lest) = I am inclined to think that my conjecture is by far truer.

3. The conjunction **nē** is always omitted after **cāvē**, as: cave credas, beware of believing, do not believe; **cāvē ut**, means be sure to, as: cave ut credas, be sure to believe.

195. Verbs of **Fearing** (metūo, timēo, verēor) and expressions that involve **Fear** (metus est, periculum est, metus incidit alicui) take the **Subjunctive** with **nē affirmative**, and **ūt (nē nōn) negative**. By a difference of idiom, **nē** introduces an object that is not desired; **ūt (nē nōn)**, one that is desired. Accordingly, **nē** must be rendered by *that* or *lest*, and **ūt** by *that not*; **nē nōn** is regularly used after the negative, as:

timēo ne magister veniat, I fear lest the teacher come (I wish he may **not** come);

timēo ut magister veniat, I fear that the teacher is **not** coming (I wish he may come);

non timēo ne magister non veniat, I do not fear that the teacher is not coming.

1. After **negative expressions** of fear, or when the negative belongs to a single word, **nē nōn** is used, as:

non verēor, ne tua virtus opiniōni hominum non respondēat, I do not fear that your virtue will not answer public expectation.

verēor ne non aliōrum utilitatibus, sed propriāe laudi servisse videāmur, I am afraid that it seems we have served not the interests of others, but our own glory.

2. With the **Infinitive**, **verēor** means I fear to, I hesitate, as:

verēor te laudāre praesentem, I fear to praise you to your face.

Remarks on the Use of ūt and nē.

196. The constructions of **Purpose** and **Result** are precisely alike in the *affirmative*, but in the *negative* the former takes **nē**, and the latter **ūt nōn**.

1. The principal clause upon which a final clause depends, is often to be supplied, as in the expressions: *ut non dicam* = *ut omitam*, *not to mention*; *ne dicam*, *not to say*; *ne longum sim*, *not to be tedious*.

197. In independent clauses of **purpose** (192), **ūt nōn** is only used when the negative refers to a *particular* word, as:

confer te ađ Manlium, Catilīna, ut non ejectus ad aliēnos, sed invitātus ad tuos esse videāris, *betake yourself to Manlius, Catiline, that you may seem not thrust out to strangers, but invited to your friends*.

198. Instead of **nē**, **ūt nē** is frequently used, for the sake of **emphasis**, after Verbs denoting *purpose* or *intent* (193), especially when these Verbs are used *affirmatively*, as:

Themistōcles collēgis suis praedixit, ut ne prius Lacedaemoniōrum legātos dimittērent quam ipse esset remissus, *Themistocles told his colleagues beforehand, not to dismiss the Lacedaemonian envoys before he were sent back*.

199. To a **negative** clause of **purpose** **Negatives** are added by **nēvē** (**neu**), *and not*. After a preceding **ūt**, **nēvē** or **nequē** may be used as a *continua-*
tive, as:

Thrasybūlus legem tulit, ne quis ante actārum rerum accusarētur neve multarētur, *Thrasybulus proposed a law that no one should be accused of or punished for past offences*,

monītor tuus tibi suadēbit ut hinc discēdas neque mihi ullum verbum respondēas, *your adviser will counsel you to depart hence and to answer me never a word*.

200. The different use of **Negatives** in **Clauses of Purpose** and **Result** will be best seen from the following:

Purpose: <i>nē</i> (ūt <i>nē</i>)	Result: <i>ūt nōn</i> , <i>that not</i>
<i>nē quis</i> (<i>nē quisquām</i>)	<i>ūt nēmō</i> , <i>that no one</i>
<i>nē quīd</i> (<i>nē quīdquām</i>)	<i>ūt nīhīl</i> , <i>that nothing</i>
<i>nē ullūs</i>	<i>ūt nullūs</i> , <i>that no</i>
<i>nē quāndō</i> (<i>nē unquām</i>)	<i>ūt nunquām</i> , <i>that never</i>
<i>nēcūbī</i>	<i>ūt nusquām</i> , <i>that nowhere</i>

When the negative is *emphatic*, *nē quisquām*, *nē quīdquām*, *nē unquām* are used. — *that not perhaps* is ***nē fortē*** (not *fortassē*).

201. The **Ablative** *quō* (= *ūt ēō*, *that thereby*), in *order that*, *so that*, with the **Subjunctive** is used as a **Conjunction** in clauses of **Purpose**, especially with **Comparatives**, as:

ager arātur, quō meliōres fructus edere possit, *the field is plowed that it may yield better fruit.*

202. *quōmīnūs* (= *ūt ēō mīnūs*, *that thereby the less*), *that not*, is used after Verbs of *preventing*, *hindering*, *opposing*, *refusing*, such as:

impedire, *to hinder*; *prohibere*, *to keep from* (more rarely); *tenere*, *to hold*; *detertere*, *to frighten off*; *obstare*, *to be in the way*; *resistere*, *to resist*; *non recusare*, *not to refuse*, as:

aetas non impedit quomīnus et ceterarum rerum et inprimis agri colendi studiā teneāmus, *age does not prevent us from continuing the pursuit of other employments, and especially of agriculture.*

1. Verbs of *preventing* also take ***nē*** (194. III.), and some of them the **Infinitive**, so *prohibere*. Some of them, when they are in the negative, may take ***quin***; so *non recusare*, *not to refuse*, *object*, as: *non possumus, quin alii a nobis dissentiant, recusare*, *we cannot object to others differing in opinion from us.*

2. After ***per me stat***, or ***fit***, *it is my fault*, ***quomīnus*** is used in the sense of *that not*, as:

per Afranīum stetit, quomīnus proelīo dimicarētur, *it was Afranius' fault that there was no decisive battle.*

203. quīn (= quī, *how*, and nē, *not*), *that not* with the **Subjunctive** is used only after *negative* clauses or such questions as expect a *negative* answer. It is equivalent to:

I. quī nōn, quōd nōn, *but, as: nemo est, quin hoc vidēat, there is no one but sees this;*

II. ūt nōn, *but, as not, as: nemo tam fortis est, quin rei novitāte perturbētur, no one is so brave as not to be confounded by the newness of a thing.*

1. When quīn is used for the **Relative**, it is equivalent to quī nōn or quōd nōn (seldom to quae nōn). The **Oblique Cases** are expressed by the **Relative** with nōn, as:

cum nullo unquam congressus sum, quem non vicērim, *I never joined battle with any-one whom I did not conquer.*

204. quīn is also used after **Negative Verbs** and **Expressions** of *preventing, omitting, refusing, doubt and uncertainty*. When so used, the negation in quīn is superfluous and it is generally translated by *that, but that, or to* with the **Infinitive**. Especially common are the following expressions:

non dubito quin, *I do not doubt that,*

non dubium est quin, *there is no doubt that,*

quis dubitet quin, *who can doubt that,*

non multum abest quin, *there is not much wanting to,*

nihil abest quin, *there is nothing wanting to,*

nihil praetermitto, intermitto quin, *I omit nothing to,*

temperāre mihi non possum quin, *I cannot restrain from,*

vix me continēo quin, *I hardly restrain from,*

retinēri non possum quin, *I cannot be restrained from,*

facere non possum quin, *I cannot do without,*

fiēri non potest quin, *it cannot happen but that; thus:*

non debet dubitāri, quin fuērint ante Homērum poetae, *it is not to be doubted that there were poets before Homer,*

facere non possum quin quotidie ad te mittam littēras, *I cannot do without sending a letter to you daily.*

1. Mark the *opposite* meanings of fiēri non potest quin, and fiēri nōn potest ut, as:

fiēri non potest quin te reprehendam, *I cannot but blame you,*

fiēri non potest ut te reprehendam, *I cannot possibly blame you.*

2. To be noticed are the **Constructions** of *dubito, I doubt*:

When used *affirmatively*, *dubito* may have the ordinary interrogative construction with *quīs* or the interrogative particles *-nē, nūm.* — *dubito an, I doubt = I am inclined to think*, gives a modest affirmation (see 278).

In the sense of *to hesitate*, *dubito* and *non dubito* are generally followed by the **Infinitive**; but also *quīn* is sometimes used in this construction, and *must be used* after *dubitandum non est*, and *noli (nolite) dubitare*.

In *Nepos, Livy* and later writers, *non dubito, I do not doubt*, is followed by the **Accusative** and **Infinitive**; (*non dubito = existimo or credo*).

Temporal Conjunctions.

205. In **Historical** narrative, *cūm, when, as*, is used with the **Imperfect Subjunctive** of *contemporaneous* action and with the **Pluperfect Subjunctive** of *antecedent* action, (**Historical cūm**), as:

Agesilāus, cum ex Aegypto rediret, mortuus est, Agesilaus died as he was returning from Egypt,
cum Cæsar Ancōnam occupasset, urbem reliquimus, when Cæsar had occupied Ancona, we left the city.

1. The **Subjunctive** in this construction is due to the fact that it involves *time* as well as *cause* or *inner connection*. In the leading clause the **Historical Present** may be used, as:

cum finem oppugnandi nox fecisset, Iccius nuntium ad eum mittit, when night had put an end to the assault, Iccius sent a messenger to him.

206. *cūm, when*, denoting *time merely* (= *quandō, when; quo tempore, at the time when; quotiens, as often as*) is used with **all the tenses** of the **Indicative**, as:

cum Cæsar in Galliam venit, alterius factionis principes erant Aedui, alterius Sequani, at the time when Cæsar came into Gaul, the Aedui were at the head of one faction, the Sequani of the other,

Graeci oracula consulēbant, cum bella inituri erant, the Greeks consulted the oracles when (as often as) they were about to begin war.

1. When the clauses are inverted so that the real temporal clause becomes the main clause, and vice versa, **cūm** takes the **Perfect** and **(Historical) Present Indicative** (**cūm inversum**). In this case, the leading clause, in the **Imperfect** or **Pluperfect**, comes first and is commonly introduced by an **Adverb**, as: *jām, vix, aegrē, nondūm*, thus:

jām ver appetēbat, cum Hannibal ex hibernis movit, spring was already approaching when Hannibal moved out of winterquarters.

2. When the clauses express **simultaneous** occurrences, **cūm** in the sense of *while* is joined with the **Perfect** or **Imperfect Indicative**, often with the addition of **interēa** or **intērim**, as:

Piso ultimas Hadriāni maris oras petivit, cum intērim Dyrrhachii milites domum obsidēre coepērunt, Piso made for the remotest shores of the Adriatic sea, while in the mean time the soldiers at Dyrrhachium blocked up his house.

3. When the actions of the two clauses are **identical**, **cūm** takes the tense and mood of the principal clause (**cūm coincīdens**), as:

cum donant, petunt, when they give, they ask (to give an egg to get an ox).

4. Expressions with **est, fuit, erit tempus cum; est, fuit erit cum**, *there was, will be a time when*, denoting not merely time, but a **characteristic** feature of the time mentioned, require the **Subjunctive**, as:

fuit tempus cum rura colērent homīnes neque urbem habērent, there was a time when all mankind tilled fields and had no town.

For **cūm causal** see 217. For **cum concessive** see 227.

207. The Conjunctions **dūm, dōnēc, quōād**, *as long as, while* (= *quamdiū*) take the **Indicative** of **all the tenses**, as:

Lacedaemoniōrum gens fortis fuit, dum Lycurgi leges vigēbant, the nation of the Lacedaemonians was brave so long as the laws of Lycurgus were in force.

dūm, dōnēc, quōād, signifying *until*, take the **Present** and **Perfect** and **Future Perfect Indicative** when a **simple fact** is to be expressed, as:

donec Marcellus rediit, silentium fuit. until Marcellus returned, there was silence;

haud desinam, donec perfecero, I will not cease until I have accomplished it.

dūm, quōād, signifying *until*, take the **Subjunctive** if they imply *purpose* or *futurity*, as:

dum Milo veniret, locum relinquere noluit, he was unwilling to leave the place until Milo should come.

1. The **Indicative** is sometimes used with **dūm** in this construction to denote a *sure* expectation, as:

expectandum est, dum quid de Hispaniā agātur, scitur, *we must wait until it is known what is to become of Spain.*

208. antēquām and priusquām, *before*, have the construction either of **Historical cūm** or of postquām. Accordingly they are used with the **Imperfect** or **Pluperfect Subjunctive**, (like cūm) when the action is expected or the one event is treated as the occasion or natural antecedent of the other, as:

Themistōcles inde non prius egressus est quam rex eum in fidem recipēret, *Themistocles did not come out until the king should take him under his protection,*

ducentis annis antēquam urbem Romam capērent, in Italiām Galli descendērunt, *it was 200 years before their taking Rome that the Gauls came down into Italy.*

They take the **Perfect Indicative** (like postquām) to designate merely *priority* of time, especially when the main clause is negative, meaning *not before, not until*, as:

legāti non ante profecti quam impositos in naves milites vidērunt, *the envoys did not set out until they saw the soldiers on board.*

209. With antēquām and priusquām the **Present Indicative** or **Subjunctive** is used (without any essential difference of meaning) after positive clauses with the **Present** or **Future**, as:

antēquam ad sententiā redēo, de me pauca dicam, *before I return to the subject, I will say a few things of myself.*

The **Subjunctive** with the **Ideal Second Person** is especially common in general *directions* and *sentences*, as:

priusquam incipiās consulto, et ubi consulueris matūre facto opus est, *before beginning you need reflection, and after reflecting, prompt action.*

210. The **Future Perfect Indicative** is used after a **Future** in the leading clause to represent the action of the dependent clause as *accomplished in the future*, as:

non defatigābor antēquam illōrum ancipites vias percepēro, *I shall not weary till I have traced out their doubtful ways.*

Causal Conjunctions.

211. **Causal Clauses** introduced by quōd or quīā, *because*, take the **Indicative**. The **Subjunctive** is used when the reason is introduced *not* as the view or sentiment of the *speaker*, but as that of *some other person*, as:

Socrātes accusātus est quod corrumpēret juventūtem, *Socrates was accused, because (as was alleged) he corrupted the youth.*
(The charge of corrupting the youth is not made by the writer, but by the accusers of Socrates).

1. The Verbs **dīco**, **pūtō**, **arbītrōr**, &c., are often construed in a similar manner after **quōd**, although, properly speaking, not these Verbs, but those in the clauses dependent on them, should be in the **Subjunctive**, as:

cum exisset de castris, rediit paullo post quod se oblītum nesciō quod dicēret, *having left the camp, he returned a little later, because as he said he had forgotten something* (instead of: quod, ut dicēbat, nesciō quod oblītus esset).

212. quōd, *that*, with the **Indicative**, introduces a clause containing the explanation or ground of a **fact**; it refers to a Demonstrative (expressed or understood) in the leading clause, and means: *the fact that, the circumstance that*. It is used after Verbs of *Doing* and *Happening* with an **Adverb** (see **191**), as: bene, male, prudenter faciō; bene, male fit, evēnit, accīdit; and after adde, *add* (*the fact*); accēdit, *it is added*; as:

magnum est beneficiū natūrae, quod necesse est mori, *it is a great boon of nature that we must needs die,*
bene facis, quod me adjūvas, *you do well that you help me.*

1. With **accēdit**, *it is added*, **ūt** can be employed as well as **quōd**, as:

ad Appii Claudii senectutem accedēbat, ut etiam caecus esset, or, quod caecus erat, *to the old age of Appius Claudius was further added his being blind.*

213. **quōd** with the **Indicative**, corresponding to the English *whereas, as to*, is used at the beginning of a sentence, especially in letters, in repeating an expression for the purpose of answering it, as:

quod me Agamemnonem imitari putas fallēris, *in that (if) you think that I am emulating Agamemnon you are mistaken,*
quod mihi de nostro statu gratulāris, minime mirāmur te tuis praeclāris operibus laetāri, *as to your congratulating me on our condition, no wonder you are pleased with your own noble works.*

214. The expressions: **est quōd**, **habēo quōd** (= **est cur**), *I have to, there is reason for*, take the **Subjunctive**, as:

est quod gaudēas, *you have cause to rejoice.*

215. The uses of **quōd** explanatory = *the fact that*, shade off into those of **quōd** causal = *because*, with Verbs of *joy and sorrow, satisfaction and anger, praise and blame, thanks and complaint* (see **261**) which take **quōd**, and not **quīā**, as:

tibi gratias ago, quod me omni molestia liberās, *I thank you that you free me from all annoyance.*

1. The **Subjunctive** follows **quod** only when the view or sentiment of some *other person* than the writer or speaker is expressed (see **211**), as:

laudat Panaetius Africānum, quod abstīnens fuērit, *Panaetius praises Africanus for having been abstinent.*

2. **nōn quōd**, **nōn quīā**, *not that*, introducing a reason *expressly to deny it*, take the **Subjunctive**, the same as: **nōn quīn**, *not as if not* = **nōn quō nōn**. The real ground often follows with **sēd quīā**, **sēd quōd**, as:

a Lacedaemoniorum exulibus praetor vim arcuerat, non quia salvos vellet, sed quia perire causa indicta nolēbat, *the praetor had warded off violence from the Lacedaemonian exiles, not because he wished them to escape, but because he did not wish them to perish with their cause not pleaded.*

216. The **Causal** particles *quoniam*, *now that*, *quandoquidem* (more rarely *quando*) and *siquidem*, *since*, which point to *acknowledged grounds*, take the **Indicative**, as:

quoniam de utilitate jam diximus, de efficiendi ratione dicamus, since we have spoken of its advantage, let us speak of the method of effecting it.

217. **Causal** *cum*, *whereas*, *since*, *seeing that*, with the **Subjunctive** is used to express the relation of *cause and effect* (often emphasized by *utpote*, *quippe*, *praesertim*), as:

cum Athenas sis profectus, inanem redire turpissimum est, since you set out for Athens it would be utterly disgraceful to return empty handed.

Conditional Conjunctions.

218. The **Conditional Conjunctions** *si*, *if*; *nisi* or *si non*, *if not*, take the **Indicative** or **Subjunctive**.

219. *si modo*, *if only*, *if indeed*, commonly takes the **Indicative**; *dummodo*, *dummodo*, *provided*, *if only* (negative, *dummodo ne*, *dum ne*, *modo ne*) with the **Subjunctive**, are used to express a wish or demand by way of condition or limitation. The tenses follow the use of the **Optative** (183) when a wish is expressed; otherwise the rule of sequence is to be observed (166), as:

odderint dum metuant, let them hate, if only they fear,
omnia honesta neglegunt dummodo potentiam consequantur, they disregard every honorable principle, provided they can obtain power.

1. Not to be confounded with *dum ne*, *provided only not*, is *nedum*, *still less*, *not to mention that*, which is also used either with or without a Verb in the **Subjunctive**; thus:

satrapa nunquam sufferre hos sumptus queat, nedum tu possis, a nabob could never stand these expenditures, much less could you.

Conditional Sentences.

220. In a **Conditional Sentence** the clause containing the *condition* is called the **Protāsis**, and that containing the *conclusion*, the **Apodōsis**. The **Apodosis** is the **Principal**, and the **Protasis** the **Dependent Clause**.

Protasis. Si bovem non possis, *If you cannot drive an ox,*
Apodosis. asinum agas. *drive a donkey.*

1. The **Protasis** is regularly introduced by the conditional particle **sī**, *if*, or one of its Compounds, viz: **nīsī**, *unless*; **sī nōn**, *if not*; **sīn**, *if not, but if*; **quodsī**, *but if*.

221. There are **Three Classes** of **Conditional Sentences**:

I. The **supposition** is an admitted *fact*, and the **result** is therefore also *true*. **Indicative** in both **Clauses**, as:

si hoc tibi accidere potuit, quid nobis fiet? *if this could happen to you, what will become of us?*

parvi sunt foris arma, nisi est consilium domi, *of little value are arms abroad, unless there is wisdom at home.*

II. The **supposition** is merely *possible*, without regard to *fact*, and the **result** can only be *possible* or to some degree *probable*. **Subjunctive Present** or **Perfect** in both **Clauses**, as:

haec si patria tecum loquatur, nonne impetrare debeat? *if thy country should thus speak with thee, ought she not to prevail?*

III. The **supposition** is *contrary to fact*, and the **result** is therefore also *untrue*. **Subjunctive Imperfect** or **Pluperfect** in both **Clauses**, as:

si meum consilium auctoritasque valuisset, tu hodie egēres, nos libēri essemus, *if my judgment and authority had prevailed (as they did not), you would this day be a beggar, we should be free.*

1. The Present or Perfect Subjunctive in the Condition (Protăsis), with the Indicative in the Conclusion (Apodăsis) is used in the *second Person* only, to denote the act of an *indefinite* subject (*you = any one*) where, if the person were definite, the Indicative would be used, as:

mens prope uti ferrum est; si exercēas conteritur; nisi exercēas rubigīnem contrāhit, the mind is very like iron; if you use it, it wears away; if you don't use it, it gathers rust.

2. *sī (ut sī)* with the Perfect Subjunctive is especially common to introduce a *feigned example* (*exemplum fictum*), as:

si gladiū quis apud te sana mente deposuerit, repētat insaniēns, reddere pccātum sit, officiū non reddere, if a man in sound mind were to deposit a sword with you, and reclaim it when mad, it would be wrong to return it, right not to return it.

3. In Unreal Conditions, the Conclusion (Apodăsis) is expressed by the Imperfect or Perfect Indicative with Verbs denoting *power, obligation or necessity* — also with the Active and Passive Periphrastic, with *vix, paenē, scarcely, hardly* (see 178), as:

pons iter paene hostibus dedit, ni unus vir fuisset, Horatius Cocles, the bridge well nigh gave a passage to the enemy, had it not been for one man, Horatius Cocles,

consul esse qui potui, nisi eum vitae cursum tenuissem? how could I have been consul, if I had not kept that course of life?

In general, the conclusion of an Unreal Conditional is sometimes expressed by the Imperfect Indicative when the action is represented as *begun*, by the Pluperfect Indicative when the conclusion is *confidently expected*, as:

labēbar longius nisi me retinuissem, I began to let myself go on too far, had I not checked myself,

peractum erat bellum, si Pompēium Brundisii opprimere potuisset, the war was finished if he had been able to crush Pompey at Brundisium.

4. When the conclusion of an Unreal Conditional is made to depend on a conjunction which requires the Subjunctive (*ut, nē, quān*), or has the form of an Indirect Question, it is *independent* of the Sequence of Tenses and remains unchanged both in the Active and Passive, as:

honestum tale est, ut vel si ignorarent id homines, esset laudabile, honesty is a thing to deserve praise, even if men did not know it.

In this construction the Pluperfect Subjunctive is turned into the Periphrastic Perfect Subjunctive, and in Indirect Questions after a past tense into the Periphrastic Pluperfect Subjunctive, as:

dic, quidnam facturus fuēris, si eo tempore censor fuisses? tell me what you would have done if you had been censor at that time?

sciēbam, quidnam fuisset facturus, si eo tempore censor fuisset, I knew what he would have done, if he had been censor at that time.

When the **Conclusion** is in itself a dependent clause with a predicate implying *necessity* or *possibility*, the **Perfect Subjunctive** is regularly used, no regard being had to the sequence of tenses, as:

haud dubium fuit, quin, nisi ea mora intervenisset, castra eo die capi potuērint,
there was no doubt that, had not that delay interfered, the camp could have been taken on that day.

5. In many cases the **Imperfect Subjunctive** is used instead of the **Pluperfect Subjunctive** either in one or in both members of an **Unreal Conditional** when a *continued action* is denoted, as:

hic si mentis esset suae, ausus esset educere exercitum? *if he was of sane mind would he have dared to lead out the army?*

6. Frequently the supposition is *contrary to fact*, but for the sake of argument is supposed as *possible*, and the **Present** or **Perfect Subjunctive** employed where we should expect the **Imperfect** or **Pluperfect Subjunctive**, as:

dies me deficiat, si velim enumerare, *time would fail if I should wish to recount,*
 (suppose I should wish),
 dies me deficeret, si vellem enumerare, *time would fail if I should wish to recount,*
 (I do not wish),
 tu si hic sis, aliter sentias, *if you were in my place you would feel differently.*

222. The **Adversative** conditional particle after a preceding *sī* is *sīn*, *if on the contrary, but if*, or (strengthened by *autēm*), *sīn autēm, but if*, as:

si domi sum, foris est animus; sin foris sum, animus domi est, *if I am at home, my mind is abroad; if on the contrary I am abroad, my mind is at home.*

223. The **Negative** of *sī* is either *sī nōn* or *nīsī*; *nīsī, unless, except*, has always a reference to the *whole idea*; *sī nōn, if not* or *if one fail*, is employed only for a *particular word*, as:

nisi id confestim facis, te tradam magistratūi, *unless you do this at once, I shall deliver you to the magistrate,*
 si feceris, magnam habēbo gratiam, si non feceris, ignoscam, *if you do it, I will be very grateful to you, if you do not, I will forgive you.*

1. **nīsī** is never used if the clause has a *concessive* force, as:

si mihi bona republiā frui non licuerit, at carēbo mala, *if I shall not be allowed to enjoy good government, I shall at least be rid of bad.*

2. **nīsī** after **negative** sentences or equivalents has the signification of *but, besides, except, only*, and is used in complete as well as in abbreviated clauses, thus:

inspice quid portem: nihil hic nisi triste vidēbis, *examine what I am bringing, you will see nothing here except what is sad,*
esse non potest amicitia nisi inter bonos viros, *friendship cannot exist except among the good.*

After a **Comparative** with a *negative*, **quām** is used; after **nihīl āliūd**, we may use **nīsī** or **quām**; nihīl āliūd nīsī signifies *nothing further, nothing more*; and nihīl āliūd quām, *nothing else or no other thing but this*.

3. **nīsī quōd** after positive and negative sentences introduces a *limitation* = *with the exception that, as*:

Tusculānum et Pompejānum valde me delectant, nisi quod me aere aliēno obruerunt, *my villas near Tusculum and Pompeji delight me very much except that they ran me into debt.*

4. In connection with conditional conjunctions *perhaps* is **fortē** (not fortassē), see 200. — **nīsī fortē**, *unless perhaps*, and **nīsī vērō**, *if indeed*, take the **Indicative**. Of these the former is often, and the latter always used *ironically* to introduce a case which is in reality inadmissible, as:

nemo fere saltat sobrius, nisi forte insānit, *there is scarce any one that dances when sober, unless perhaps he is cracked.*

224. **sī nōn** must always be used when the condition is **concessive** = *though not*, and the conclusion introduced by **āt, tāmēn, āt tāmēn, āt certē, yet**, rectifies the foregoing condition, as:

perfectiōnis laudem si non assequimur, at, quid decēat, vidēmus, *though we do not attain the praise of perfection, yet we see what is becoming.*

1. If the Verb of the predicate is to be supplied from the principal sentence, **sī mīnūs**, *if not*; **sīn mīnūs, sīn ālitēr**, *if otherwise*, are commonly used, rarely **sī nōn**, as:

hoc si assecutus sum, gaudeo; si minus, me consolor, *if I have attained this I am glad, if not, I comfort myself.*

Concessive Conjunctions.

225. **Concessive Conjunctions** express a concession, with the general signification *although, granting that*.

These are :

etsī, ētīamsī, tāmetsī, quamquām, *although*;
quamvīs (quantumvīs), *however much, however*;
licēt, ūt, cūm, *though, suppose, whereas*.

226. licēt and quamvīs (more rarely quantumvīs) take the **Subjunctive**. The time referred to is the *present*; this is *exclusively* the case with licēt, and *commonly* with quamvīs, as:

licet superbus ambūles pecuniā, fortūna non mutat genus, *although you may strut about proud of your purse, fortune changes not birth,*

vitia mentis, quamvis exigua sint, in majus excēdunt, *defects of the mind, no matter how slight they be, go on increasing.*

1. **licēt** may be used as a finite Verb of a principal clause with the **Subjunctive**, as:

per me licet stertas, *as for me you may snore.*

227. Concessive cūm, *whereas, although*; ūt, *granted that*; nē, *granted that not* (see **189**), take the **Subjunctive**, as:

Phocion fuit perpetuo pauper, cum divitissimus esse posset, *Phocion was constantly poor, though he could be very rich,*

ut desint vires, tamen est laudanda voluntas, *granted that strength be lacking, nevertheless you must praise my good will,*

ne sit summum malum dolor, malum certe est, *though pain may not be the greatest evil, it is certainly an evil.*

228. etsī, tāmetsī, ētīamsī take the **Indicative** or **Subjunctive** according to the rules for the use of sī (**221**). But the **Indicative** is more common, especially with etsī and tāmetsī, as:

viri boni recte agunt, etsi nullum consecuturum emolumentum vident, *good men do right, though they see no profit about to result,*

me vera pro gratis loqui, etsi meum ingenium non moneret, necessitas cogit, *even if my disposition did not bid me, necessity compels me to speak the truth instead of the smooth,*

vita brevis est, etiamsi supra centum annos duret, life is short, although it should last over 100 years,
ista veritas, etiamsi jucunda non est, mihi tamen grata est, that truth, although it is not agreeable, is nevertheless acceptable to me.

229. *quamquām*, *although*, takes the **Indicative**, unless otherwise required by the structure of the sentence, as:

quamquam omnis virtus nos ad se allicit, tamen justitiā et liberalitas id maxime efficit, though all excellence attracts us to itself, yet justice and liberality do this most.

1. *quamquām*, and more rarely *etsi* and *tāmeti*, are used at the beginning of sentences in the sense of *and yet, however*, in order to limit and partly to nullify the preceding statement, as:

quamquam quid loquor? and yet why do I speak?

2. *quamvis* is used in an *abbreviated* clause with an **Adjective** or **Adverb**, and in later Latin, with a **Participle**, as:

Germāni ad quemvis numerum equitum quamvis pauci adire solent, the Germans, however few, dare to attack any number of horsemen.

Comparative Conjunctions.

230. The **Conjunctions** *quāsi*, *tamquām* (*tamquām si*, *vēlūt si*, *ūt si*, *prōinde quāsi*, *prōinde āc si*), *as if*, implying a *condition*, are followed by the **Subjunctive**, a mere supposition being compared with a fact. Contrary to English idiom, the tenses follow the general rule of sequence (**166**), as:

tantus patres metus cepit, velut si jam ad portas hostis esset, a great fear took hold of the senators, as if the enemy were already at the gates.

1. The **Present** and **Perfect Subjunctive** are *regularly* used with these **Conjunctions** except where the sequence of tenses requires **Historical Tenses**, as:

superbi saepe ita se gerunt, quasi ipsi soli sint homines, haughty people often behave so as if they alone were men,
noli timere quasi assem elephanti des, don't be afraid as if you were giving a penny to an elephant.

2. Sometimes **quāsī**, **tamquām**, **vēlūt** are found with a **Participle** in an *abbreviated* sentence, as:

Antiōchus secūrus erat de bello Romāno, tamquam non transitūris in Asiām Romanīs, *Antiochus was so unconcerned about the war with Rome as if the Romans did not intend to cross over into Asia.*

Occasionally the sequence of tenses is violated to point out more forcibly the **unreality** of the **Conditional**, as:

negotia tibi non secus commendo, ac si mea essent, *I recommend the business to you as much as if it were my own.*

231. The **Conjunctions** **ūt** (**ūtī**), **sīcūt** (**sīcūtī**), **quēmodum**, *as, so as*, with following **Demonstrative** **itā**, **sīc**, *so*; **itēm**, *likewise*, are used in comparisons of *fact*, and take the **Indicative**, as:

ut hirundo aestate advolat, instante hieme avolat, sic infidus amicus rebus laetis praesto est, commutata fortuna deserit amicum, *as the swallow flies to us in summer time and flies away when winter approaches, so the false friend is at hand in prosperity, when fortune changes he forsakes his friend.*

1. In abbreviated comparative sentences **ūt**, **sīcūt**, **tamquām** (more rarely **quāsī**) are used, as:

gloria virtutem tamquam umbra sequitur, *glory follows virtue as its shadow.*

2. An **example** is introduced by **ūt**, **vēlūt**, *for instance* (for the so-called *exemplum fictum* see **221. 2.**), as:

multi gloriose mortui sunt, ut Leonidas, Epaminondas, alii, *many died gloriously, as for instance Leonidas, Epaminondas and others.*

3. **Itā** with the **Subjunctive** and **ūt** following, is used in *asseverations* (see **183. 2.**), as:

ita vivam ut maximos sumptus facio, *as I live I am spending very largely* (lit. *so may I live as I am making very great expenses*)

Relative Clauses with the Subjunctive.

232. As a rule, the **Relative Clause** takes the **Indicative** when a *definite fact* is stated, as:

planta, quae saepius transfertur, non coalescit, *a tree often transplanted does not thrive.*

233. The **Subjunctive** is used in **Relative Clauses** to denote *purpose*; **quī** = **ūt** **ēgō**, **ūt** **tū**, **ūt** **is**, &c., as:

missi sunt delecti cum Leonida, qui Thermopylas occuparent longiusque barbaros progredi non paterentur, *picked men were sent with Leonidas to take possession of Thermopylae and not to let the barbarians proceed any further.*

234. The **Subjunctive** is used in **Relative Clauses** when *quī* is equivalent to *cūm ēgō*, *cūm tū*, *cūm īs*, in a *Causal*, *Concessive* or *Adversative* Sense, as:

peccasse mihi vidēor, qui a te discesserim, I did wrong in leaving you,

ego qui leviter litteras Graecas attigissem, tamen cum venissem Athēnas, complūres dies ibi commorātus sum, although I had touched Greek but slightly, nevertheless, having come to Athens, I stayed there several days.

1. The *causal* relation may be emphasized by *ūt*, *utpōtē*, as; *quippe*, namely, as:

hos libros non contemno, quippe quos numquā legērim, I do not despise these books, since I never read them.

235. The **Subjunctive** is used in **Relative Clauses** with a *restrictive* or *corroborative* meaning. This Relative commonly takes *quīdēm*, as:

omnium oratorum, quos quidem cognoverim, acutissimum iudico Sertorium, of all orators, so far as I know them, I consider Sertorius the most acute.

1. Especially to be noted are the expressions with *quod*, as:

quod sciam, intelligam, sentiam, so far as I know, understand, perceive; — but: quantum scio, for all I know.

236. The **Subjunctive** is used in **Relative Clauses** expressing *result*, or indicating a *characteristic* of the antecedent which would be followed by such a result, (*quī* = *ūt īs*), as:

ego is sum, qui nihil umquam mea potius quam meorum civium causa fecerim, I am one who have never done any thing for my own sake rather than for my citizens,

nunc dicis aliquid, quod ad rem pertinēat, now you state something which belongs to the subject (i. e. something of such a character as to belong to the subject).

This construction of the **Relative** is used:

I. After **Nouns** when introduced by such Correlatives as: *tālīs*, *īs*, *ējūs mōdī*, as; *tantūs*, so great; *tām*, so; with an **Adjective** or **Adverb**, as:

est innocentia affectio talis animi, quae nocēat nemini, innocence is such a quality of mind as to do harm to no one.

II. After the Adjectives **dignūs**, *worthy*; **indignūs**, *unworthy*; **idōnēūs**, *apt*, *fit*, as:

Liviānae fabūlae non satis dignae sunt, quae itērum legantur, *the plays of Livy do not well deserve to be read a second time*,
indignus es, cui fides habeātur, *you are unworthy of being believed*.

III. After general expressions of *existence* and *non-existence*, such as:
est qui, **sunt qui**, *there is, there are some who*; **non desunt qui**, *there are some who*; **reperiuntur**, **inveniuntur qui**, *persons are found who*; **nemo est qui**, *there is none to*; **nihil est quod**, *there is nothing*; **habēo quod**, *I have to*; **quis est qui**, *who is there who (to)*; **quotusquisque est qui**, *how few are there*; as:

sunt qui censēant una anīmum cum corpore interire, *there are some who believe that the soul perishes together with the body*,
quis est qui id non maxīmis effērat laudibus? *who is there that does not extol it with the highest praise?*

1. **Comparatives** may be followed by **quām quī** with the **Subjunctive**, corresponding to the English *too...to*; but the more regular construction (*Cicero*) is **quām ūt īs**; as:

major sum quam cui possit fortūna nocere, *I am too great for fortune to be able to hurt me*,
major sum quam ut sim mancipium corporis mei, *I am too great to be the slave of my body*.

2. **Relative Clauses** after general expressions (**sunt qui**, &c.) take the **Indicative** in the statements of *definite facts* (**sunt qui** = *nonnulli*) or when a *definite subject* is expressed, as:

sunt qui (= nonnulli) quod sentiunt non audent dicere, *some dare not say what they think*,
sunt quaedam bestiae, in quibus inest aliquid simile virtutis, *there are some animals in which is something like virtue*.

Of course, this happens only after *affirmative* sentences. For **est quōd**, &c. see 214.

237. A **Relative Clause** which depends upon the *Indicative* of a principal clause, takes its Verb in the **Subjunctive** when it expresses the *thought of some other person than the speaker or writer* (see 211), as:

Paetus omnes libros, quos pater reliquisset, mihi donavit, *Paetus presented me all the books which (he said) his father had left*.
(This is Paetus' statement; quod pater ejus reliquerat, would be the writer's statement.)

238. A **Relative Clause** which depends upon a *Subjunctive* or an *Infinitive* and forms an *integral part of the thought*, is put in the **Subjunctive** (**Subjunctive of Attraction**), as:

sunt qui quidvis perpetiantur, cuius deserviant, dum **quod velint**, consequantur, *there are people who suffer patiently anything, are devoted to anybody, provided they attain what they wish*,
mos est Athēnis laudāri in concione eos **qui sint** in proeliis interfecti, *it is the custom at Athens that those who have been slain in battle are publicly eulogized*.

1. A **Relative Clause** dependent upon a *Conditional*, takes the form of the **Conditional**, as:

si solos eos diceres misēros, quibus moriendum esset, neminem eorum, qui viverent, exciperes; moriendum enim est omnibus, *if you called only those wretched who have to die, you would except none who live; for all have to die*.

On the **Relative** with the **Subjunctive** in *Oratio Obliqua*, see **283**.

The Subjunctive in Indirect Questions.

239. The **Subjunctive** is used in such questions as are *dependent upon some word in the former part of the sentence* (**Indirect Questions**).

The words: ubi fuisti? *where have you been?* are a **Direct Question**, with the Verb in the **Indicative**; in the sentence: dic mihi ubi fuēris, *tell me where you have been?* the same words are an **Indirect Question**, and the dependent Verb is in the **Subjunctive Mood**.

For particulars see below under *Interrogative Sentences*, **268 ff.**

Moods. — Imperative.

240. The **Imperative** is used to express a *command, demand, advice or exhortation*. It has but two tenses. The **Present** has only the **Second Person** and corresponds to the English Imperative. The **Future** has the **Second and Third Persons**, and corresponds to the

imperative use of the English **Future** with *shall*, or to the **Imperative** *let*, as:

justitiā cole et pietātem, *cultivate justice and piety*,
quod dixero facitote, *you shall do what I say*.

1. A few Verbs have only the forms of the **Future Imperative** in common use, so: scītō, *know thou*; mēmentō, *remember thou*; hābētō, in the sense of *know, remember*.

241. The **Present Imperative** implies that the person commanding speaks *directly* to the person or persons commanded, and is used in ordering what is to be done *immediately* or to be *continued* if actually being done, as:

vos, Quirītes, quoniam jam nox est, venerāti Jovem illum custōdem hujus urbis ac vestrum, in vestra tecta discedite, *do you, fellow-citizens, since night is now at hand, worship that Jupiter, guardian of this city and yourselves, and retire to your homes*.

242. The **Future Imperative** is used in orders whose execution is in the *future* or depends upon a Conditional in the **Future Perfect**. Accordingly it is used in *general directions*, in *wills*, *edicts*, and *laws*, as:

foenum, ubi tempus erit, secāto, cavētōque ne sero seces, *cut the hay as soon as it is time, and do not cut too late*,
cum valetudīni consulueris, tum consulito navigatiōni, *when you have attended to your health, then look to your voyage*,
regiō imperiō duo sunt iique consules appellantor; illis salus populi suprēma lex esto, *there shall be two officers with royal power, and they shall be called consuls; to them the welfare of the people must be the supreme law*.

1. In mild commands and requests, **quaesō**, *I beseech you*, is added to the **Imperative**, or **vēlīm** with the **Subjunctive** is used in its stead, as: dicas velim, *please tell me*; omitte ista, quaeso, *prithree leave that off*.

2. When the command is *emphatic*, **fāc** with the **Subjunctive** is used instead of the **Present Imperative**, as: fac venias, *do come*.

3. **quīn**, with the **Present Indicative** may have the force of an **Imperative**, as: quin accipis, *here take it*.

4. The **third Person of the Future Imperative** is only used in *legal phrases*, as:

justa imperia sunt, iisque cives modeste parento, let the commands be just, and let the citizens strictly obey them.

In its stead the **Subjunctive** is regularly used, see **184**.

243. Prohibitions are regularly expressed by *nē* (*nihil, nēmō, nullus, numquam*) with the **Subjunctive**, viz.:

I. The **Second Person of the Perfect Subjunctive**;

II. The **Third Person of the Present Subjunctive**, as:

Deus "hoc facito, hoc ne feceris" diceret, God would say: "This do, that leave undone",

puer telum ne habeat, a boy is not to have a weapon.

244. The regular **Negative** of the **Imperative** is *nē* which is found with the **Future Imperative** in *legal phrases* and *general directions*, with the **Present Imperative** in *poetry only*, as:

hominem mortuum in urbe ne sepelito, thou shalt not bury a corpse within the city,

tu ne cede malis, sed contra audentior ito, yield not thou to misfortunes, but go more boldly to meet them.

1. In **general prohibitions** the **second Person of the Present Subjunctive** with *nē* is also used, as:

isto bono utare, dum adsit; cum absit ne requiras, use this good while present, when wanting do not regret it.

2. *nē* is continued by *nēvē* or *neu*, as:

hominem mortuum in urbe ne sepelito neve urito, thou shalt not bury or burn a corpse within the city.

3. Instead of the **Prohibitive** the following phrases are used:

nōlī, nōlītē, be unwilling, with the **Infinitive**,

cāvē, beware, with the **Subjunctive**,

fac nē, do not, with the **Subjunctive**; thus:

noli oblivisci, quantum parentibus debeas, don't forget how much you owe to your parents,

cave cadas, don't fall,

fac ne quid aliud cures, don't care for anything else.

245. Instead of the **Imperative** the **second Person** of the **Future** (negative *nōn*) is sometimes employed, as:

si quid accidērit novi, faciēs ut sciam, you will let me know if any thing new happens,
non cessābis, you must not be idle.

The Infinitive.

246. The **Infinitive** expresses the *general idea* of the action or condition which the Verb asserts without being limited to a particular Number, Person or Tense. The **Present Infinitive** expresses *contemporaneous* action, the **Perfect Infinitive** *prior* action, and the **Future Infinitive** (properly speaking the **Present Infinitive** of the **Periphrastic Conjugation**) *future* action. The time is determined not by the Infinitive, but by the **leading Verb** on which the Infinitive depends.

247. The **Infinitive** is really a **Verbal Noun**, and may be used as the **Subject** or **Object** of a Verb. It is treated as a **Neuter Substantive**, but it governs the Case of its Verb, and is modified by Adverbs and not by Adjectives, as:

legēre librum, the reading of a book,
diligenter legēre librum, the careful reading of a book.

248. The **Infinitive** may be used as the **Subject** of a Verb. The Predicate is either a **Noun** or an **Adjective** with *essē*, or an **Impersonal Verb**, such as: *pīgēt, pūdēt, paenītēt, taedēt (45); dēcēt, dēdēcēt (54); ōpūs est, ōportēt, nēcessē est; dēlectāt, jūvāt; plăcēt, vīdētūr mīhī (= plăcēt), displicēt; lībēt, līcēt; praestāt, intērest, rēfert, nīhīl attīnēt (it is of no importance).* For exceptions see **191 & 212.**

turpe est aliud loqui, aliud sentire, it is a disgrace to say one thing and think another,

intērest omnium recte facere, it is the interest of all to do right.

1. To a **Subject Infinitive** another **Infinitive** with *essē* may be the **Predicate**, as:

docto homīni vivere est cogitare, for the educated man to live is to think.

2. The **Infinitive** as **Subject** is *rarely* found with other than *impersonal* Verbs, as:

non cadit invidere in sapientem, envy is not becoming to the wise man.

249. When the **Subject Infinitive** is not a single Verb, but a **Noun** or **Adjective** with the Verb *essē* (or another **Copulative Verb**, see **10**) such **Noun** or **Adjective** is put in the **Accusative Case**, as:

senem ante tempus fieri miserum est, it is miserable to grow old before the time.

250. The **Infinitive** is used as the **Object** of Verbs which are commonly known as **Auxiliary Verbs** and imply another action of the same Subject to complete their meaning. Such are Verbs denoting:

to be able, posse, quire, nequire (not valere),

to wish, want, desire, velle, nolle, malle, cupere, concupiscere, expetere, gestire, avere,

to be obliged, debere,

to dare, audere,

to hesitate, fear, dubitare, gravari, reformidare, vereri,

to delay, cunctari, morari,

to begin, incipere, instituerē, coepisse,

to continue, pergere, perseverare,

to cease, leave off, desinere, desistere, intermittere, omittere,

to hurry, maturare, festinare, propere,

to have in mind, undertake, cogitare, meditari, parare, adoriri,

to resolve, statuerē, constituerē, decernere, [intendere,

to be wont, solere, consuevisse,

to be accustomed, assuescere, assuefieri, consuescere; to accustom another, assuefacere,

to teach and to learn, docere, discere; to know, scire,

to be unwilling, not to care, nolle, non curare,

to have rather, to prefer, malle (not praeferre).

When these Verbs are joined with *essē, vidērī, hābērī* or similar Verbs (see **10**), the **Predicate Noun or Adjective** is in the **Nominative**, thus:

vincere scis, Hannibal, victoria uti nescis, you know how to conquer Hannibal, how to use a victory you know not,
Cato esse quam videri bonus malebat, Cato preferred being good to seeming good,
pater filium exheredare in animo habebat, the father had it in mind to deprive his son of the inheritance.

1. With **Passive Infinitives** the Verbs *coepī, I have begun*, and *dēsīnō, I cease*, have **Passive Perfects**, as:

vetēres orationes post nostras a plerisque legi sunt desitae, after mine the old speeches have ceased to be read by most people.

2. Like *cōgītō* and *stātūō*, phrases of similar meaning such as: *hābēō in ānimō, mihī est in ānimō, I have it in mind*; *consiliū cēpī* or *īnī, ānimū indūcō, I resolve*, take the **Infinitive**, as:

Lysander consiliū inīit reges Lacedaemoniorum tollere, Lysander resolved to supersede the kings of the Lacedaemonians.

3. In model prose, *vālēō* means *I am capable of*, and requires **ād** with the **Gerund** or **Gerundive**, as:

Catilina valuit non solum ad neglegendas, verum etiam ad evertendas leges, Catiline was not only capable of neglecting the laws but also of upsetting them.

4. On the Verbs which may take the **Infinitive** or the **Accusative** with the **Infinitive** (*vōlō, nōlō, mālō, cūpiō*), see **193. 1**.

5. On the so-called **Historical Infinitive**, see **153. 2**.

Accusative with the Infinitive.

251. The **Accusative** with the **Infinitive** is used like the English Objective with the Infinitive in such sentences as: *hoc verum esse scimus, we know this to be true*. In English we might also say: *We know that this is true*, but Latin permits only of the **Infinitive** construction.

1. To translate such clauses as are introduced in English by the conjunction *that*, and require in Latin the **Accusative** with the **Infinitive**:
 Take no notice of *that*;

Translate the **English Nominative** following *that* by the **Latin Accusative**;

Translate the **English Verb** by the **Latin Infinitive**.

252. A **Predicate Noun** or **Adjective** and the **Participles** of compound Infinitives must agree with the **Accusative Subject**; but, of course, the **Supine** remains unchanged, as:

sentio boream frigidum esse, *I feel, that the northwind is cold,*
medici causa morbi inventa curationem esse inventam putant,
physicians think that when the cause of disease is discovered,
the cure has been discovered.

253. The **Accusative** with the **Infinitive**, like the simple Infinitive, may be used as the **Subject** or the **Object** of a sentence. Thus, in

it was a lucky thing that father was here
the clause *that father was here* is the **Subject** of the sentence, equivalent to

father's being here was a lucky thing.

Again in

we saw that the boy was sick,
the clause *that the boy was sick* is the **Object** of the sentence, equivalent to

we saw the boy's sickness.

1. The **Accusative** with the **Infinitive** is used in **Exclamations**, as:

te in tantas aerumnas propter me incidisse, *alas, that you should fall into such grief for me!*

254. The **Accusative** with the **Infinitive** may be the **Subject** of a sentence. The **Predicate** is:

I. A **Substantive** or **Neuter Adjective** with **est**, as:

aequum, par, justum est, *it is fair, just,*
apertum, manifestum, perspicuum est, *it is evident, manifest, clear,*
credibile, verum, veri simile, consentaneum est, *it is credible,*
true, probable, reasonable,

facile, difficile est, *it is easy, difficult,*

honestum, pulchrum, turpe, indignum est, *it is honorable, beautiful, base, shocking,*

fās, nefās, facinus, scelus est, *it is right, wrong, an outrage, a crime,*
fama, opinio, spes est, *the story goes, there is a report, there is hope.*

II. An Impersonal Verb, as:

appārēt, *it is clear*,
constāt, *it is agreed, evident, well known*,
condūcīt, expēdit, prōdest, *it is useful*,
convēnit, *it is fitting*,
plācēt, displicēt, *it pleases, displeases*,
ōportēt, *there is need*; nēcessē est, *it must needs*.

III. A Passive Verb of Declaring or Perceiving, as:

credītur, *it is believed*; prodītum est, *it is recorded*,
tradītum est, *there is a tradition*; nuntiātum est, *word was brought* (see 262).

I. credibīle est mundum homīnum causa factum esse, *it is credible that the world was made for the sake of men*,
facīnus est vincīri civem Romānum, *it is an outrage that a Roman citizen should be put in chains*.

II. legem brevem esse oportet, quo facilius ab imperītis tenēatur, *a law ought to be brief that it may the more easily be grasped by the uneducated*,
quid Milōnis intererat interfīci Clodīum? *what interest had Milo in 'Clodius' being killed?*

III. nuntiātum est adesse Scipiōnem cum legionibus, *word was brought that Scipio was at hand with legions*,
credītur Pythagōrae auditōrem fuisse Numam, *it is believed that Numa was a hearer of Pythagoras*.

1. ōportēt, *it behooves*, and nēcessē est, *must needs*, are often used with the **Subjunctive**, as:

Leuctrica pugna immortalis sit necesse est, *the battle of Leuctra must needs be immortal*.

But when these Impersonals are themselves in the **Infinitive**, they are *regularly* followed by the **Accusative** with the **Infinitive**, as:

dico necesse esse hanc legem valēre, *I say this law must needs be in force*.

2. A **Predicate Noun or Adjective** after the **Infinitive** **essē**, is often made to agree with the **Dative** depending on the Impersonal Verb **līcēt**, *it is left (free)*, as:

mihi neglegenti esse non licet, *I must not be negligent*.

But the **Predicate Noun** is *regularly* in the **Accusative**, when the **Dative** is *not* expressed with **līcēt**, as:

haec praescripta servantem licet magnifice vivēre, *a person observing these rules may live magnificently*.

3. An **Impersonal Predicate Adjective** with **est** takes the **Subjunctive** with **ut** instead of the **Accusative** with the **Infinitive** when the idea is considered as a *result* or an *action that should be done*, as:

rarum est (= raro accīdit) ut sit idoneus suae rei quisque defensor, it is rare for a man to be a good defender of his own case,

praeclārum illud est ut eos qui nobis carissīmi esse debēant amēmus, it is a noble thing that we should love those who must be dearest to us.

In this relation, however, the **Accusative** with the **Infinitive** is more common.

255. The **Accusative** with the **Infinitive** is used as the **Object** of Verbs of *Perceiving* and *Declaring* (*verba sentiendi et declarandi*).

Verba sentiendi are such Verbs and Phrases as denote the exercise of the *external senses* and *intellectual faculties*, as: *sentio, animadverto; audio, video, accipio, comperio; cognosco, intelligo; cogito, arbitror, censeo, credo, dūco, existimo, iudico, opinor, puto; spero, suspīcor; scio, nescio, ignoro; meminī, recordor, obliviscor.*

Verba declarandi are such Verbs as denote the *communication of thought* to others, as: *dico, nego (I say that . . . not), affirmo, respondēo, scribo; fateor, declāro, demonstro, significo, narro, tradō (memoriae tradō or prōdo), certiōrem facio, indico, nuntio; doceo, ostendo; promitto, pollicēor; minor.*

Caesārem certiōrem faciunt, sese non facile ab oppīdis vim hostium prohibēre, they inform Caesar that they cannot easily ward off an attack of the enemy from their towns,

Thales Milesius aquam dixit esse initium rerum, Thales of Miletus said that water was the first principle of things.

1. When Verbs of *saying* imply an *injunction* or *intention that something should be done*, they take **ut** or **nē** with the **Subjunctive** (see **193. 3**) as:

Pythia respondit, ut moenibus lignēis se munirent, the Pythia answered that they must defend themselves with walls of wood.

The same is true of Verbs of *thinking* (especially **censēre**) when they are equivalent to Verbs of *resolving* or, in general, to such as denote an *influence* upon some one, as:

plerique censēbant, ut noctu iter facerent, *most were of opinion = advised to make the march by night.*

2. After Verbs of **perception** (audīo, vidēo, cerno, adspiciō, conspicio, animadverto) the **Present Participle** is used to express *actual* perception, the **Accusative** with the **Infinitive** to express *intellectual* perception, as:

saepe illum audīvi furtīva voce loquentem, *I have often heard him talking in a stealthy tone,*

audiet cives acuisse ferrum, *he (the youth) shall hear that citizens gave edge to steel.*

3. A **completed** action is represented by the **Present Infinitive** after **memīni, memoriā tenēo**, *I remember*, when used of *personal experience*, as:

memīni Catōnem anno antequam mortuus est, mecum et cum Scipiōne disserere, *I remember Cato's discoursing with me and Scipio the year before he died.*

When the experience is **not** personal, the ordinary construction is followed, as:

meministis me ita distribuisse causam, *you remember that I so laid out the case.*

4. Verbs denoting *to hope, promise, swear, threaten*, are treated as Verbs of *saying* and *thinking*; contrary to English idiom the Infinitive which follows, is *regularly* in the **Future**:

spero me hoc adeptūrum esse, *I hope to obtain this (that I shall obtain this).*

The **Future Infinitive** is often expressed by **fōrē** or **fūtūrūm essē ūt** with the **Present Subjunctive** after **Principal Tenses**, and the **Imperfect Subjunctive** after **Historical Tenses**, necessarily where there is **no Supine**, as:

spero fore ut contingat id nobis, *I hope that will be our happy lot.*

With the Auxiliary **possē**, the **Present Infinitive** is used after these Verbs, as:

Caesar in eam spem venērat se sine pugna rem conficere posse, *Caesar entertained the hope of being able to conclude the affair without a battle.*

When **sperāre** means *to trust, flatter one's self*, it may take **any Infinitive**, even that of the **Perfect**, as:

spero tibi me causam probasse, *I trust to have proved to you the case.*

256. After Verbs of *Perceiving* and *Declaring* (verba sentiendi et declarandi), the **Present Infinitive**

expresses *contemporaneous* action. Accordingly it represents the **Present** after a **Principal Tense** and the **Imperfect** after a **Historical Tense**, as:

- I. credo eum scribere, *I believe that he is writing,*
- II. credēbam eum scribere, *I believed that he was writing.*

The **Perfect Infinitive** expresses *antecedent* action; accordingly it represents the **Perfect**, **Definite** and **Historical** after a **Principal Tense**, as:

- I. credo eum scripsisse, *I believe that he has written, or that he wrote,*

and the **Pluperfect** after a **Historical Tense**, as:

- II. credēbam te scripsisse, *I believed that you had written, or had been writing.*

The **Future Infinitive** expresses future action; it is only used in the **Nominative** and **Accusative** with the **Infinitive**, and determines only the relation to the time of the leading Verb, as:

- I. credo eum scriptūrum esse, *I believe that he will write,*
- II. credēbam eum scriptūrum esse, *I believed that he would write.*

257. The **Future Infinitive** (as we have seen already 255. 4) is often expressed by *fōrē* or *fūtūrūm* *essē ūt* with the **Present Subjunctive** after **Principal Tenses**, and with the **Imperfect Subjunctive** after **Historical Tenses**, necessarily so when the Verb has no **Supine** or **Future Participle**, as:

- credo fore ut hujus facti te paenitēat, *I believe you will repent of this deed,*
- credēbam fore ut hujus facti te paenitēret, *I believed you would repent of this deed.*

1. In the **Passive**, the **Future Infinitive** of the Paradigms, composed of the **Supine** in *ūm* and the **Passive Infinitive** of *īrē*, *to go*, is less common than the **Periphrastic** form. Thus we may say: *Romāni*

putābant Gallos victum irī; but more commonly: Romāni putābant fore ut Galli vincerentur, *the Romans were of opinion that the Gauls would be defeated*. The Periphrastic form is regularly employed after **sperāre**.

258. For the **Future Perfect Infinitive** the same periphrases are used in the **Active** as for the Subjunctive (see **174**), thus:

futūrum esse (fore) ut laudavērim,
futūrum esse (fore) ut laudavissem.

In **Passive** and **Deponent Verbs** tōrē with the **Perfect Participle** is used with the force of a **Future Perfect Infinitive**, as:

Carthaginienses mox debellātum fore rebantur, *the Carthaginians thought that the war would soon be brought to an end*.

259. The **Accusative** with the **Infinitive** is used as the **Object** of Verbs of *Will* and *Desire*. Such are:

a. vōlō, nōlō, mālō, cūpīō when the Subject is **changed** in the dependent clause (see **193. 1.**), as:

si vis me flēre, dolendum est primum tibi ipsi, *if you wish me to weep, you must first feel the pang yourself*.

When the Subject remains the **same**, the **Infinitive** is used after these Verbs (see **250**); but even then the **Accusative** with the **Infinitive** is common when the Verb of the dependent clause is in the **Passive**, or expressed by **essē, vīdērī, hābērī** with a **Predicate Noun**. We say, therefore:

volo hoc facēre, *I wish to do this*,

and on the other hand:

Timolēon maluit se diligī quam metūi, *Timoleon preferred that he should be loved rather than that he should be feared*,

discipulum me habēri volo, non doctōrem, *I wish to be taken for a learner, not for a teacher*.

b. *jūbēō*, *I order, bid*; *vētō*, *I forbid*. When the person to whom the order is given, is expressed, it becomes the **Subject-Accusative** of the Infinitive Clause, and the Verb is in the **Active Infinitive**, as:

Cæsar Labiēnum jugum montis ascendere jussit, *Cæsar ordered Labienus to ascend the ridge of the hill.*

When the person to whom the command is given, is omitted, *jūbēō* and *vētō* always have the **Infinitive of Passive Verbs**, as:

Cæsar pontem jubet rescindi, *Cæsar orders the bridge to be broken down.*

These Verbs may themselves be turned into the **Passive**, the **Accusative** of the **Active Voice** becoming, as usual, the **Nominative** of the **Passive** (**Nominative with Infinitive**), as:

jussus es renuntiāri consul, *you were under orders to be declared consul.*

The **personal** construction of the **Passive** is always used with *jūbēō* and *vētō*, even if the Subject is *not* the person to whom the command is given, as:

Decius Magius in castra duci jussus est, *Decius Magius was ordered to be taken to the camp.*

1. After *jūbēō*, *I bid*, and *vētō*, *I forbid*, the **Infinitive Active** can be used *without a subject* when it is obvious from the nature of the command, as:

Caesar castra munire jussit (milites), *Caesar gave orders to fortify the camp.*

2. Instead of the **Accusative** with the **Infinitive**, *ut* with the **Subjunctive** is used with *jūbēō* in *decrees of the people* (populiscitis), as: *senātus decrevit populusque jussit ut*, *the senate decreed and the people ordered &c.*

3. On the construction of *impēro* see **193. 2.** — *prohibēō*, *prohibit*, commonly takes the **Infinitive** or the **Accusative** with the **Infinitive** (more rarely *nē*, see **194**), as:

barbāri nostros navibus egrēdi prohibēbant, *the barbarians hindered our me from disembarking.*

c. *sīnō*, *pătīŕ*, *I permit, suffer*, always have the **Infinitive of Passive Verbs** when the person to whom the permit is granted, is omitted, as:

Augustus domīnum se appellāri non passus est, Augustus did not allow himself to be called sovereign.

When *sīnō* itself is turned into the **Passive**, it is only used in the **Present**, and in the tenses derived from it, with the **Nominative and Infinitive**, as:

non sinor hoc facere, I am not allowed to do this.

260. Verbs of *Decreeing* (*stātŭō*, *constītŭō*, *dēcernō*) which take the **simple Infinitive** when the Subject remains the *same*, and *ŭt* or *nē* with the **Subjunctive** when a *new* Subject is introduced, often take the **Accusative and Infinitive** with the **Gerundive**, as:

id statuērat non esse faciendum = id statuērat non facere, he had determined not to do this.

261. The **Accusative** with the **Infinitive** is used as the **Object** of Verbs of *Feeling* and its expression (*verba affectuŭm*), such as:

gaudēō, laetŕ, dŏlēō, mīrŕ, admīrŕ, indignŕ, quērŕ, succensēō; aegrē, grāvītēr, indignē, mŏlestē fērŕ.

When so used, these Verbs are considered as Verbs of *Saying* and *Thinking*, and the object is represented as a **thought** so that it resembles an **abstract noun**, as:

salvum te advenisse gaudēō, I rejoice (to think) that you have arrived safe.

With these Verbs, *quŏd* is used to give the **ground** of the emotion and to represent it simply as a **fact**, as:

gaude quod spectant oculi te millo loquentem, rejoice that (because) a thousand eyes are gazing at you while you are speaking.

1. With Verbs of *praising, blaming, accusing, condemning, congratulating* and *thanking* (grātŭlŏr, grātĭās āgŏ, grātĭām hābĕŏ), **quŏd** is the **regular** construction (see 215), as:

tibi grātĭas ago quod me ab omni molestĭa libĕras, *I thank you that you free me from all trouble.*

Sometimes **cŭm** with the **Indicative** is used, as:

grātŭlor tibi cum tantum vales apud Dolabellam, *I wish you joy now that you have so much influence with Dolabella.*

262. We have seen above (259. b.) that jŭbĕŏ, vĕtŏ, sĭnŏ may be turned into the **Passive**, forming the **Nominative** with the **Infinitive**. This is also the case with **Passive** Verbs of *Saying, Showing, Believing, &c.*, which prefer the personal construction, the **Accusative** of the *Active* Voice becoming the **Nominative** of the *Passive*. Such Verbs are:

the **Passives** of dĭcunt, pŭtant, jŭdĭcant, existĭmant;

the **Passives** of trādunt, fĕrunt, &c., which occur in the *third Person only*: trādĭtŭr, trāduntŭr; fertŭr, fĕruntŭr;

vĭdĕrĭ, *to seem, appear*, thus:

Acc. w. Inf. tradunt Homĕrum cāecum fuisse, *they say that Homer was blind,*

Nom. w. Inf. Homĕrus caecus fuisse tradĭtur, *Homer is said to have been blind.*

Terentĭi fabŭlae propter elegantĭam sermŏnis putabantur a C. Laelĭo scribi, *Terence's plays on account of the elegance of the language were thought to be written by C. Laelius,*

Si Vejos migrabĭmus amisisse patriām videbĭmur, *if we remove to Veii, we shall seem to have lost our country.*

263. When the leading Verb is a form compounded with **essĕ**, the *impersonal* construction is preferred, as:

tradĭtum est Homĕrum caecum fuisse, *there is a tradition that Homer was blind.*

1. In **Passive** Verbs of *saying* the *impersonal* construction (**Accusative** with **Infinitive**) is *regular* with the **Gerundive**, or when they are accompanied by a **Dative** or an **Adverb**, as:

ubi tyrannus est, ibi non vitiŏsam, sed dicendum est plane nullam esse rempublicam, *where there is a tyrant, it must be said, not that the commonwealth is evil, but that it does not exist at all,*

conantibus Gallis in oppida convenire, adesse Romanos nuntiatur, *to the Gauls while trying to assemble in the towns, word was brought that the Romans were approaching,*

hoc vere dicitur, magistratum esse legem loquentem, legem autem mutum magistratum, *this is truly said that a magistrate is a speaking law, but a law a mute magistrate.*

2. The personal construction is *regularly* used with **vidēor**; but **vidētūr**, *it seems* or *seems good*, is used *impersonally*, and may take either the **simple Infinitive** or the **Accusative** with the **Infinitive**, or **ut** with the **Subjunctive**, as:

visum est senatui legatos mittere	} <i>it seemed good to the senate (the senate resolved) to send ambassadors.</i>
visum est senatui legatos mitti	
visum est senatui ut legati mitterentur	

With a **personal Dative mihi vidēor** means, *I flatter myself, fancy, think*, and is followed by the **Infinitive**, as:

recte mihi fecisse vidēor, *I think that I did right.*

si vidētūr, used *parenthetically*, corresponds to the English *if you please*.

3. The **Passive** construction is used with many Verbs which are not properly Verbs of *saying, showing, &c.*, such as: scribōr, audiōr, invēniōr, repēriōr, intelligōr, arguōr, as:

dii beati esse intelleguntur, *the gods are understood to be happy,*

Roscius arguitur patrem occidisse, *Roscius is charged with having slain his father.*

4. The **personal** construction with **vidētūr**, **dicitūr**, is followed by the **impersonal** construction in *successive* clauses of the *oratio obliqua*, as:

mihi non videbātur quisquam esse beātus posse, cum in malis esset; in malis autem sapientem esse posse, *it appeared to me that no one can be happy while in misfortune, but that a wise man may be in misfortune.*

264. The **Personal Pronouns** which are in general used only for the sake of *emphasis* or *distinction*, **must be always** expressed in the **Accusative** with **Infinitive**. For the Pronouns of the third Person **sē** is used with *reference to the Subject* of the *Principal Clause*, and the Demonstratives **ēūm**, **ēām**, **ēōs**, **ēās**, when *referring to another noun*, as:

nemo tam senex est, qui se annum non putet posse vivere, *no one is so old but thinks he can live another year,*

Ennius deos esse censet, sed eos non curare opinatur, quid agat hominum genus, *Ennius believes that there are gods, but he does not think they care what mankind are doing.*

1. With Verbs of *hoping, promising, threatening*, and the like, the Latin differs from the English in requiring the **Subject** always to be expressed, and the **Infinitive** to be in the **Future**, as:

dolor se fortitudinem debilitatūrum minatur, pain threatens to wear down fortitude.

Observe that in the Future of the Accusative and Infinitive with the Participle in **ūrūs**, the **Infinitive** **essē** is more commonly omitted.

265. When ambiguity would arise from the **Accusative** with the **Infinitive** being followed by a **dependent Accusative**, the **Passive** construction is substituted for the **Active**. Thus the sentence: *The Romans believed that Pompey had vanquished Caesar*, can only be rendered by giving it a Passive turn: *Romāni putābant Caesārem a Pompējo victum esse.*

1. The **Double Accusative** is *oraculous* speech, as:

ajo te, Aeacīda, Romānos vincere posse, I affirm that thou, son of Aeacus, canst conquer the Romans, — or I affirm that the Romans can conquer thee, son of Aeacus.

266. When **two Subjects** with the *same* Predicate are compared by means of *quām, idēm quī, tantūs quantūs*, or an Adjective or Adverb of *likeness* with *atquē*, the *second* Subject is likewise in the **Accusative**, as:

Platōnem ferunt idem sensisse de immortalitāte animōrum quod Pythagōram, they say that Plato held the same opinion of the immortality of the souls as Pythagoras.

267. When the **Conclusion** of an **Unreal Conditional** (**221. III.**) is made to depend on a Verb of *Saying* or *Thinking*, requiring the **Accusative** and **Infinitive**, the **Imperfect** and **Pluperfect Subjunctive** of *direct* discourse is represented as follows:

The **Imperfect Subjunctive Active** is changed into the **Future Infinitive** in *—ūrūm essē*, or, with *Supineless*

Verbs, into *fūtūrūm essē (not fōrē) ūt*, with the **Imperfect Subjunctive Active**, thus:

hoc si dicēres, errāres	existīmo te, si hoc dicēres, erratūrūm esse,
si hoc facēres, facti te paenitēret	existīmo, si hoc facēres, futūrūm esse ut facti te paenitēret.

The **Imperfect Subjunctive Passive** is changed into *fūtūrūm essē (not fōrē) ūt*, with the **Imperfect Subjunctive Passive** (more rarely into the **Future Infinitive Passive**), thus:

si hoc facēres, multarēris	existīmo, si hoc facēres, futūrūm esse ut multarēris,
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(More rarely: existīmo te multātum irī, si hoc facēres).

The **Pluperfect Subjunctive Active** is changed into the **Infinitive** in *-ūrūm fūissē*, or into *fūtūrūm fūissē ūt*, with the **Imperfect Subjunctive**, necessarily so when the Verb forms **no Supine** or **Future Participle**, thus:

si hoc dixisses, erravisses	existīmo te erratūrūm fuisse, si hoc dixisses,
si hoc fecisses, facti te paenitūisset	existīmo, si hoc fecisses, futūrūm fuisse ut facti te paenitēret.

The same periphrasis is used to represent the **Pluperfect Subjunctive Passive**, thus:

si hoc fecisses, multatus esses	si hoc fecisses, existīmo futūrūm fuisse ut multarēris.
---------------------------------	---

nisi eo ipso tempore nuntii de Caesāris victoriā essent allāti, existimābant plerique futūrūm fuisse ut oppidum amitterētur, *had not news of Caesar's victory been brought at that very time, most persons thought the city would have been lost,*

apparēbat si diutius vixisset, Hamilcāre duce Poenos arma Italiāe illatūros fuisse, *it was evident that if he had lived longer, the Carthaginians would have waged war upon Italy under Hamilcar's conduct.*

1. With **possē**, *to be able*, and **vellē**, *to will*, on account of their *future* sense, the **regular Infinitives** instead of the Periphrastic forms are used: **possem** being represented by **posse**; **potūi** and **potu-issem** by **potuisse**, &c., as:

Pompējum plerīque existīmant si acrius insēqui voluisset bellum, eo die potuisse finīre, *most people think that if Pompey had determined to follow up more energetically, he could have finished the war on that day.*

Interrogative Sentences.

268. **Interrogative Sentences** are divided into **Direct** and **Indirect**. A **Direct** (Independent) Question takes its Verb in the **Indicative** or in the **Subjunctive** (*Dubitative Subjunctive*, 186; *Conclusion* of a Hypothetical sentence 221. II. III.). An **Indirect** Question which depends on any expression implying *doubt* or *uncertainty*, takes its Verb **always** in the **Subjunctive**.

1. Observe that an **Indirect Question** occurs only when an interrogative clause is made the **Subject** or **Object** of some Verb or equivalent phrase. Thus the words

ubi fuisti? *where have you been?*

are a **Direct Question**, with the Verb in the **Indicative**; in the sentence:

dic mihi ubi fuēris, *tell me where you have been,*

the same words are an **Indirect Question**, and the Dependent Verb is in the **Subjunctive**. Examples are:

doce me quo modo ea effugere possim, *teach me how I can avoid these things,*

in omni injustitiā permultum intērest utrum perturbatiōne aliqua animi an consulto fiat injuriā, *in every instance of violence it makes a great difference whether the wrong is done in passion or deliberately,*

considerabimus quid fecerit, quid faciat, quid facturū sit, *we will consider what he has done, what he is doing, what he will do.*

2. **Indirect Questions** are *carefully* to be distinguished from **Relative Sentences** in the **Subjunctive**, also from **Direct Questions** in the **Subjunctive** (*Dubitative Subjunctive*), as: quid faciā? *what shall I do?* quid facerem? *what was I to do?*

269. **Questions** are introduced in Latin by **Interrogative Pronouns, Adverbs** or **Particles**. Direct questions sometimes have **no** interrogative word and are made interrogative simply by the *tone of voice* in which they are uttered.

270. Interrogative Pronouns are partly **Substantives**, partly **Adjectives**. The commonest of Interrogative Pronouns and Adverbs are the following:

Pronouns.

Substantive.	quis? quid?	<i>who? what?</i>
	quisnām? quidnām?	<i>who? what pray?</i>
Adjective.	quī? quae? quōd?	<i>which?</i>
	ūtēr? (also Subst.)	<i>which of the two?</i>
	quālīs?	<i>of what kind?</i>
	quantūs?	<i>how great?</i>
	quōtūs?	<i>what? (in number or order)</i>
	quōtusquisquē? (also Subst.)	<i>how few?</i>
	quōt (Indeclin.)	<i>how many?</i>

Adverbs.

ūbī? <i>where?</i>	ūbīnām? <i>where pray?</i>
undē? <i>whence?</i>	undēnām? <i>whence pray?</i>
quō? <i>whither?</i>	quōnām? <i>whither pray?</i>
quā? <i>where? which way?</i>	quānām? <i>which way pray?</i>
quandō? <i>when?</i>	quamdīū? }
quōtiens? <i>how often?</i>	quōusquē? } <i>how long?</i>
quōmōdō?	quām? (only before Adjectives &
quēmadmōdūm? }	Adverbs) <i>how? how much?</i>
cūr?	quantōpērē (only before Verbs)
quārē?	<i>how greatly? how much?</i>
quām ōb rēm? }	quidnī? }
	cūr nōn? } <i>why not?</i>

1. The **Interrogative quīd**, *what?* is used as a question *by itself*; so also **quid vero?** **quid igitur?** which are always followed by another question. With **quīd**, **quōd**, occurring in *transitions*, **dīcam** is omitted: it may be rendered *nay*, *nay even*. In a complete question **quīd** also means *why?* as:

quid metūam mortem? *why should I fear death?*

Likewise in such expressions as: **quid multa?** where **dīcam** is to be supplied. The phrases **nescīo quis**, **nescīo quid**, are **Indefinites** in meaning, equivalent to **alīquis**, **aliquid**, and have no influence upon the construction, as:

nescīo quis ex me quaesīvit, *somebody asked me.*

And in like manner without a Verb:

nescīo quo casu, nescīo quo modo, nescīo quo pacto, *I don't know how.*

2. **quōt** is used adjectively; its corresponding Substantive is **quām multī**.

3. The form **quī** for **quō mōdō**, *how, by which way*, chiefly occurs with **fiēri** and **posse** in direct questions, rarely in indirect questions, as: *qui fit? how does it happen?*

4. **quārē**, and **quāmōbrēm**, *why?* are of rare occurrence in direct questions; in indirect questions they are common, and **quam-obrem** is almost exclusively so used.

5. **quidnī**, *why not*, with the **Subjunctive** is used in direct questions which expect no answer and express a strong affirmation, as: *quidnī hoc faciā? why should I not do this?* (Certainly, I should). A question introduced by **cūr** always expects an answer. — **quīn**, *why not?* with the **Present Indicative** is used in lively questions with the force of an **Imperative**, as: *quin conscendimus equos? why not mount our horses?*

271. Questions requiring the answer YES or NO are introduced by special **Interrogative Particles**. Such questions are either **Simple**, introduced by **—nē**, **non-nē**, **nūm**, or **Alternative (Disjunctive)**, introduced by **utrūm**, **(—ne) . . ān**. For the simple question introduced by **ān**, see **277**.

272. In a Direct Simple Question **—nē** asks merely for information without indicating the expectation of the speaker; *it cannot stand by itself*, but is joined to any **emphatic** word, usually the Verb which then comes first in the sentence; it is not translated, as:

meministine me in senātu dicere? don't you remember my saying in the senate?
omnisne pecuniā debita soluta est? is all the money owing paid?

273. When a negative answer is expected, **nūm** is used, which stands at the beginning of the sentence and is likewise not translated, as:

num tibi cum fauces urit sitis, aurēa quaeris pocula? when thirst burns your throat, do you ask for golden cups? (No.)
num lacrimas victus dedit? did he, overcome, shed tears?

1. Remember that **quīs** is used after **nūm** (not **alīquis**, see 142). For **nūm quīs**, **nūm quīd**, also **ecquīs**, **ecquīd** may be used, as:

ecquam terram vidisti cultiōrem Italiā? did you see any more cultivated land than Italy?

The Neuters **numquīd** and **ecquīd** are also used simply as Interrogative Particles, as:

ecquid attendis? do you pay attention?

274. With **nōn**, *not*, **-nē** forms the special interrogative particle **nonnē** (to be translated *not*); it expects the answer YES, as:

nonne hunc in vincūla duci, non ad mortem rapi, non summo supplicio mactāri imperābis, will you not order him to be thrown into prison, to be hurried off to execution, to be put to death with the utmost severity?

1. When several questions expecting an affirmative answer follow in immediate succession, only the first takes **nonnē**, the following, **nōn**. See the example above.

2. In argumentation per exempla, the particle **-nē** added to the Verb has the force of **nonnē** and implies an affirmative answer, as: *videsne, vidēmusne, vidētisne?* instead of *nonne vides? don't you see?*

3. The Interrogative Particle is omitted:

a. In *direct* simple questions expressing *surprise, astonishment, blame*, as:

patēre tua consilia non sentis? do you not see that your schemes are manifest?

b. In *exclamatory* questions with **ūt** and the Subjunctive, as:
tu ut unquam te corrīgas? you—ever reform yourself?

c. In *exclamatory* questions with the Accusative and Infinitive (see 253. 1.), as:

te nunc, mea Terentia, sic vexāri? that you now, my dear Terentia, should be so afflicted?

275. Indirect Simple Questions have the same particles as the direct; but **nūm** loses its peculiar force so that both **nūm** and **-nē** correspond to the English *whether*.

After Verbs of *asking*, *nonne* is used with the force of *whether not*, as:

id possetne fieri consuluit, he consulted whether it could be done, quaero num tu senatui causam tuam permittas, I ask you whether you will permit your case to the senate?

e Socrate quaesitum est Archeläum nonne beätum putäret, Socrates was asked whether he did not consider Archelaus happy.

1. After Verbs of *trying* (*conäri, experiri, tentäre*) and *expecting* (*exspectäre*), *sī, if*, is used for *whether*, as:

tentäta res est, si primo impetu capi Ardea posset, an attempt was made (to see) if Ardea could be taken in the first attack.

276. Disjunctive Questions by which, of two or more things thought of as possible, the one *actually* true is sought to be known, have the following forms:

First Clause.	Second and Subsequent Clauses.
<i>utrüm, whether</i>	<i>än, or</i>
<i>-në,</i>	<i>än,</i>
<i>-</i>	<i>än,</i>
<i>-</i>	<i>-në (only in indirect questions).</i>

Accordingly, *utrüm* or *-në, whether*, stands in the first member; *än, or*, in the second; but the interrogative particle is often omitted in the first member when *-në* may stand in the second; but this form occurs only in *indirect* questions.

Direct Disjunctive Questions.

utrum nescis an pro nihilo id putas? is it that you don't know, or do you think nothing of it?

quaero servosne an liberos, I ask whether slaves or free?

rides an ploras? do you laugh or cry?

Indirect Disjunctive Questions.

<i>quaero utrum verum an falsum sit</i>	} <i>I ask whether it be true or false</i>
<i>quaero verumne an falsum sit</i>	
<i>quaero verum an falsum sit</i>	
<i>quaero verum falsumne sit</i>	

1. In **Direct** questions *or not* is **annōn**; in **Indirect**, **necne**, as:
isne est quem quaero annon? is that the man I am looking for, or not?
sapientia beātos efficiat necne quaestio est, whether or not wisdom makes men
happy is a question.

2. When **some part** of the question only is disjunctive, not the question itself, the common distinctive particle **aut** or **vēl** must be used, as:
voluptas melioremne efficit aut laudabiliorem virum? does pleasure make a
better or more praiseworthy man?

277. Sometimes the first part of a disjunctive question is *omitted* or *implied*, and **ān** alone asks a question, usually with indignation or surprise, and always referring to a *preceding* statement, as:

invitus te offendi. An putas me delectari laedendis hominibus? it
was against my will that I offended you. Or do you think I
find delight in offending others?

1. Notice that these questions with **ān** imply a **negative** answer on the part of the speaker (**Rhetorical Questions**). Accordingly, they require the **Indefinite** Pronouns and Adverbs used in **negative** sentences, viz: **quisquām**, **ullūs**, **unquām**, &c., as: *an quisquam putat, or does anybody believe?*

2. The particle **ān**, after a preceding question, may be rendered *most likely but*, and it then indicates that the answer cannot be doubtful, as:

a rebus gerendis abstrahit senectus. Quibus? an iis quae juventute geruntur et
viribus? old age abstracts us from public business. From which? Most likely
but from those which cannot be pursued without the energy of youth?

Here we may suppose '**omnibusne**' to be supplied before '**an iis**': *is it from all kinds of business or those &c.*

278. The particle **ān** is also used in single **indirect** questions and signifies *whether . . not, but*, inclining to the **affirmative**. It occurs in such expressions as:
haud scio (nescio) an, I do not know but; non dubito
an, I doubt, I doubt but = I almost think; also after:
haesito, delibero, dubium est, incertum est, thus:

si per se virtus sine fortuna ponderanda sit, dubito an hunc primum
omnium ponam, if virtue is to be estimated without reference
to its success, I am not certain whether I should not prefer this
man to all others (I doubt but I should put this man first of all).

1. The expressions **haud scio an, nescio an**, *I almost think*, are followed by the **Negatives nōn, nullūs, nēmō, numquām**, instead of **ullūs, quisquām, unquām**, as:

haud scio an non verum sit, *I am inclined to think it may not be true.*

2. The expressions **haud scio an, nescio an, incertum est an**, may be used without a Verb quite in the sense of *perhaps*, as:
moriendum certe est, et id incertum an hoc ipso die, *to be sure we must die and perhaps this very day.*

Question and Answer.

279. The responsive YES is represented:

a. By repeating the emphatic word, as:

vidistine eum? *did you see him?* **vidi**, *yes, I did.*

b. By **itā, so; itā est, so it is; itā vērō est, so it is indeed.**

c. By **vērō, truly** (commonly with preceding Pronoun, as: **egō vērō; illē vērō**); **etiām, even so; sānē** (lit. *soundly*), *of course; sānē quidēm, yes indeed.*

280. The responsive NO is represented:

a. By repeating the emphatic word with the negative, as:

solusne venisti? *did you come alone?* **non solus**, *no, I did not.*

b. By **mīnīmē, by no means; mīnīmē vērō, by no means indeed; nihīl mīnūs, nothing less so.**

c. By **nōn itā, not so.**

1. The particle **immo**, *nay*, is used to correct some part of the question, and either *contradicts* or *heightens* a previous statement; in the former case it is equivalent to *nay, rather*; in the latter to *yes, indeed*, as:

causa tibi nonne videtur bona? **immo (vero) optima**, *the cause does not seem to you a good one? Nay, it is an excellent one,*

ecquid placeant aedes me rogas? **immo**, *do I like the house you ask me? Yes indeed.*

Oratĭo oblĭqua.

281. A **Statement** which gives the **exact** words of the original speaker or writer, is called **oratĭo recta** or **Direct Discourse**; but if the statement is expressed as **reported, recognized, or contemplated by some one**, and made to depend upon some Verb of *saying*, &c. (*dico, respondĕo, nuntĭo, ajo*), with which it is introduced, it is called **Indirect Discourse**, **oratĭo oblĭqua**.

1. **inquā̃m**, *quoth I*, is used only in **direct** quotations; **ājō**, *I say*, generally in **indirect** quotations. **inquā̃m** is always parenthetic and follows one or more of the words quoted. When a **Nominative** is added to **inquit**, it commonly follows its Verb, as:

uva, inquit vulpes, nondum matūra est, the grape is not yet ripe, says the fox.

282. When a speech is transferred from the **oratĭo recta** to the **oratĭo oblĭqua**, the following changes take place:

I. **Principal Sentences** expressing an *assertion* or *statement* (**Declarative Sentences**) are put:

in **oratĭo recta** in the **Indicative**,

in **oratĭo oblĭqua** in the **Accusative** with the **Infinitive**.

II. **Principal Sentences** expressing a *command, demand* or *wish* (**Imperative Sentences**) are put:

in **oratĭo recta** in the **Imperative** or **Hortatory Subjunctive**,

in **oratĭo oblĭqua** in the **Subjunctive**.

III. **Principal Sentences** asking a *question* (**Interrogative Sentences**) are put:

in **oratĭo recta** in the **Indicative** or **Subjunctive**,

in **oratĭo oblĭqua** in the **Subjunctive**, partly in the **Accusative** and **Infinitive**.

IV. Dependent Sentences are put:

in oratio recta in the **Indicative** or **Subjunctive**,
in oratio oblīqua in the **Subjunctive**.

V. The **Pronouns** which refer to the **Subject** of the **Principal Sentence** will be changed in oratio oblīqua into the proper forms of the **Reflexive** sūī, sībī, sē, and its **Possessive** sūūs.

Oratio recta.

Alexander ad Parmeniōnem con-
versus Ego, inquit, cum Da-
rēus terram urēret, mei com-
pōs non eram.

Vos ite ad copias quibus quis-
que praeest.

Nunc vero, quid metūam, cum
ille acie decernere paret?

Ego jam adēro, et quid fieri
velim exponam.

Oratio Oblīqua.

Alexander ad Parmeniōnem con-
versus dixit, sese, cum Da-
rēus terram urēret, sui com-
pōtem non fuisse.

Illi irent ad copias, quibus
quisque praeesset.

Tum vero, quid metuēret,
cum ille acie decernere parā-
ret?

Sese jam affutūrum et quid
fieri vellet (velit) expositūrum.

283. A few more detailed statements as to the **Five General Rules** of oratio oblīqua need to be added here.

I. When the **Relative** is to be resolved into a cō-ordinating conjunction with a Demonstrative (qui = ēt īs or nām īs), the **Relative Clause** is really **independent** and takes the **Accusative** and **Infinitive** like a **Declarative Sentence**, as:

unumquemque nostrum censent philosophi mundi esse partem, ex quo illud natūra consēqui, ut commūnem utilitātem nostrae anteponāmus, *the philosophers say that each one of us is a part of the universe from which it naturally follows that we prefer the common welfare to our own.* (ex quo = et ex eo, and that from this, &c.)

II. Sentences expressing a requirement take the Subjunctive (commonly in the **Imperfect**); *ut* can be used in the **first** sentence, but only in the **first**. The **Negative** is *nē*; negatives are added by *nēvē*, as:

redditur responsum, nondum tempus pugnae esse; castris se tenērent, there was returned for answer that it was not yet time to fight, that they must keep within the camp,

...irent ad copias neve diutius morarentur, they should go to the army and not delay any longer.

III. Direct Questions expecting an answer take the **Subjunctive**; **Rhetorical Questions** expecting no answer and being really **statements**, are put in the **Accusative** with the **Infinitive**. The former, in the **second Person** in *oratio recta*, are transferred from the **Present** to the **Imperfect Subjunctive**, and from the **Perfect** to the **Pluperfect Subjunctive** in *oratio obliqua*; the latter are in the **first** or **third Person** in *oratio recta*.

Ariovistus respondit se prius in Galliam venisse quam populum Romānum, quid sibi vellet, cur in possessiones suas veniret, Ariovistus replied that he had come to Gaul before the Roman people; what did he (Caesar) mean by coming into his possessions (= quid tibi vis, cur venis),

si vetēris contumeliae oblivisci vellet, num etiam recentium injuriarum memoriā se deponere posse? if he was willing to forget the old insult, could he lay aside the memory of recent wrongs? (= si...volo, num...possum?)

Rhetorical Questions asked by the **potential** or **dubitative Subjunctive** must retain the **Subjunctive**, but change it from the **Present** of *oratio recta* to the **Imperfect** of *oratio obliqua*, as:

quis sibi persuaderet sine certa re Ambiorigem ad ejusmodi consilium descendisse? who would persuade himself that Ambiorix had proceeded to a measure like that without having made a sure thing of it? (= quis sibi hoc persuadēat?)

IV. **Dependent** clauses expressing a *thought* of the **reported Subject** or **Speaker** take the **Subjunctive**; the **Indicative** is used in dependent clauses which are *merely explanatory* or contain a **statement** of the **Reporter**, as:

Stoīci negant quidquam esse bonum nisi quod honestum sit, *the Stoics assert that nothing is good but what is right,*

Caesāris exploratōres refērunt apud Suēbos esse silvam infinīta magnitudīne, quae appellātur Bacēnis, *Caesar's scouts report that there is a forest of unlimited extent in the territory of the Suebi which is called Bacenis.*

V. The **second Person** of the *oratio recta* is represented by *illē* or *īs* in *oratio oblīqua*. The Pronoun *ipsē* in *oratio recta* is retained in *oratio oblīqua*; it is also used as **emphatic Pronoun** of **any person**, as:

Ariovistus respondit, si quid **ipsi** a Caesāre opus esset, sese ad **illum** ventūrum fuisse; si quid **ille** se velit, **illum** ad se venīre oportēre, *Ariovistus answered that if he had wanted anything of Caesar, he would have come to him; if he (Caesar) wanted anything of him, he ought to come to him (Ariovistus),*

Ariovistus respondit, si ipse popūlo Romāno non praescribēret quemadmōdum suo jure uterētur, non oportēre sese a popūlo Romāno in suo jure impediri, *Ariovistus answered, if he did not prescribe to the Roman people how to exercise their right, he ought not to be hindered by the Roman people in the exercise of his right.*

1. The tenses of the **Subjunctive** follow the laws of **Sequence (166)**. But sometimes the **Present** and **Perfect** may be used after a **Historical Tense** to impart *greater liveliness* or *accuracy* to the narrative, as:

Caesar respondit si obsīdes sibi dentur, sese pacem esse factūrum, *Caesar replied that if hostages should be given him, he would make peace.*

2. The **Demonstrative hīc** is changed into *illē* (*īs*), and the **Adverb nunc** into *tūm* and *tunc*, as:

Diodōrus respondit se paucis illis diēbus illud argentum misisse Lilybaeum, *Diodorus answered that he had sent that silver plate to Lilybaeum, within a few days (= misi paucis his diēbus).*

Use of the Reflexive Pronoun.

284. The Reflexive Pronoun *sūī*, *sībī*, *sē*, and its Possessive *sūūs*, is used in some part of the **Predicate** when reference is made to the **Subject** of the same sentence (**Direct Reflexive**), as:

oppidāni faciūs in se ac suos foedum consciscunt, the citizens decide on a foul crime against themselves and their friends.

Participles, Infinitives, the Ablative Absolute, and the Accusative with the Infinitive have in a Latin sentence the office or value of a **single part of speech** and are regarded as such as:

Mariūs percussōrem contra se missum vultus auctoritatē deterruit, Marius terrified the assassin who had been sent against him by his commanding aspect.

1. *Dux ejusque (not sui) milītes fugērunt*, is abbreviated for: *dux fugit et milītes ejus fugērunt*.

2. The Possessive *sūūs*, in the sense of *his own, peculiar, proper*, may refer to *another* case than that of the subject, as:

Socrātem cives sui interfecērunt, Socrates' own countrymen put him to death.

And in like manner, when *sūūs* is brought into *very close connection* with another case than that of the subject, as:

Caesar Fabiū cum sua legiōne (but: et legiōnem ejus) remittit in hiberna, Caesar sends Fabius with his legion back into winterquarters,

puer columbam cepit in nido suo (but: et nidum ejus), the boy caught the dove in its nest.

3. The Genitives *ejus*, *eōrum*, *eārum* are used as Possessives of the third Person when no emphasis appears or when reference is made to a noun in another sentence, as:

Deum agnoscis ex operībus ejus, you recognize God by his works,

multi cives interfecti eorumque bona publicāta sunt, many citizens were slain and their property confiscated.

285. The Reflexive Pronouns are used in all **Dependent Sentences** (see 187) including under this head the **Accusative and Infinitive** commonly with reference to the **Subject of the Principal Sentence, (Indirect Reflexive)**, as:

Thrasybūlus magna voce exclāmat cur se fugiant, Thrasybulus cried out with a loud voice why they ran from him,

an cuiquam homīni est usus, ut se cruciet? *of what good is it to any man to torture himself?*

Hannibal imperāvit puēro, ut propere sibi nuntiāret, num undique obsideretur, *Hannibal ordered the servant to bring him word quickly whether he was shut in on all sides.*

286. The **Reflexive Pronouns** are also used in reference to the **Subject** of the **Dependent Sentence**, and sometimes they refer first to the Subject of the **Principal Sentence** (called the **Logical Subject**) and then to the Subject of the **Dependent Sentence** (**Grammatical Subject**), thus:

Medeam praedicant in fuga fratris sui membra in iis locis, qua se parens persequeretur, dissipavisse, *they relate that Medea, on her flight, strew her brother's limbs in those places where her father pursued her,*

Romāni legātos misērunt, qui a Prusīa rege petērent, ne inimicissimum suum (logical subject) secum (gramm. subject) haberet sibique (logical subject) dedēret, *the Romans sent ambassadors to ask king Prusias not to keep their bitterest enemy at his court but to deliver him to them.*

287. Instead of the Reflexive Pronoun, whether referring to a principal or dependent subject, *ipsē* may be used to avoid *ambiguity*, as:

Jugurtha legātos ad consulem mittit, qui ipsi libērisque vitam petērent, *Jugurtha sent ambassadors to ask life for himself and his children* (sibi might refer to legātos).

The **Reflexive** may also refer to the *logical*, and not the *grammatical* subject of the **principal** sentence, when these are different, as:

a Caesāre valde liberaliter invitor, sibi ut sim legātus, *I am very kindly invited by Caesar to be lieutenant to him* (= Caesar invites me; Caesar logical Subject).

1. Where the **Demonstrative** is used instead of the **Reflexive**, the point of view of the *Reporter* is assumed, as:

Solon, quo tutior vita ejus esset, furere se simulavit, *Solon feigned madness that his life might be the safer,*

Paetus omnes libros quos frater suus reliquisset mihi donavit, *Paetus presented to me all the books that his brother had left* (quos frater ejus reliquerat, would be statement of the reporter).

Reciprocal Pronouns.

288. The **Reciprocal** forms *each other, one another* are expressed in Latin by *inter nōs, inter vōs, inter sē*, or by *altēr . . altĕrum (altĕri); aliūs . . aliūm (alii)*. — *alter . . altĕrum* is properly used of **two**; and *aliūs . . aliūm* of **more than two**; as:

puĕri amant inter se, the boys love one another,
fratres alter altĕrum adjuvant, the brothers help each other,
milĭtes aliūs aliūm increpābant, the soldiers scolded one another.

1. Instead of **intĕr sē** (or redundantly along with it) the noun may be *repeated* in an oblique case, as:

cives civĭbus (inter se) parcĕre aequum est, it is fair that citizens should spare one another.

Participles.

289. The **Participle** expresses the action of the Verb in the form of an **Adjective**. Accordingly, it agrees with its Substantive in **Gender, Number, and Case**. On the other hand it governs the **Case** of its Verb and carries with it the idea of **time**, representing either *contemporaneous* or *prior action*.

290. There are **two Participles** in the **Active Voice**:

I. The **Present Participle** denoting *contemporaneous* action, as: *scribens, writing*;

II. The **Future Participle** denoting *intention* or *being on the point of doing something*, or *an action as still to take place*, as: *scriptūrus, being about to write*.

291. There are **two Participles** in the **Passive Voice**:

I. The **Perfect Participle** represents *prior suffering* or *enduring* of the action expressed by the Verb, as: *scriptus, written*.

II. The so-called **Future Participle** represents *contemporaneous necessity* or *propriety*, as: *scribenda epistŭla, a letter which ought to be written.* (Participium necessitātis.) It is more properly called the **Gerundive** and is sometimes used with the force of a **Present Participle Passive**, as:

superstitiōne tollenda non tollitur religiō, by removing superstition religion is not removed.

292. Deponent Verbs have four Participles :

I. The **Present Participle**, as: *hortans, exhorting,*

II. The **Perfect Participle**, as: *hortātus, having exhorted,*

III. The **Fut. Part. Act.**, as: *hortatŭrus, being about to exhort,*

IV. The **Fut. Part. Pass.**, as: *hortandus, to be exhorted.*

293. The tenses of the Participle are *Present, Past* or *Future*, relatively to the time of the Verb on which they depend. Hence the **Present Participle** denoting *continuance*, may represent the **Present, Imperfect** or **Future**, as:

Plato scribens mortŭus est, Plato died while (he was) writing, nemo cunctam terram intŭens de providentiā divīna dubitābit, no one, when he looks at the whole earth will doubt of the divine providence.

The **Perfect Participle** represents the action as *completed* at the time denoted by the **principal Verb**, as:

his rebus constitŭtis (= hae res postquam constitŭtae sunt) in urbem redŭi, after settling these affairs I returned to town,

his rebus constitŭtis (= hae res cum constitŭtae erunt) in urbem redibo, after settling these affairs I will return to town.

The **Future Participles** represent the *intention* or *necessity* as taking place *at the time* denoted by the **principal Verb**.

1. Except in **Deponent Verbs**, the Latin has no **Perfect Active Participle**. The Perfect Participle of several Deponents is used in the sense of a **Present**; such are: *arbitrātus*, *commorātus*, *ratus*, *ausus*, *gāvīsus*, *solītus*, *fisus* (*confīsus*, *diffīsus*), *usus*, *verītus*.

On the other hand, the **Perfect Participle** of a few Deponents may also be **Passive**, as: *comitātus*, *accompanied*; *contestātus*, *accredited*; *meditātus*, *meditated*; *confessus*, *acknowledged*; *dimensus*, *measured*; *ementītus*, *forged*; *expertus*, *tried*; *partītus*, *shared*.

2. The **Perfect Participle** with **habēo** (**tenēo**), *I hold, have*, is almost the same as a **Perfect Active**, but lays peculiar stress on the *continued effect* of the Verb, as: *mihi persuāsum habēo*, *I am convinced, I regard as settled*; *statūtum habēo*, *I have resolved, I have it made a rule*. This construction is common with Perfect Participles denoting *knowledge* and *determination*, as: *explorātum*, *perspectum*, *perceptum*, *constitūtum*, *deliberātum habēo*, thus:

fidem, quam habent spectātam et diu cognītam, my fidelity which they have proved and long known.

294. The **Participles** are used **attributively** or in the manner of ordinary **Adjectives**, as:

arbor florens, a blossoming tree *scripta epistūla, a written letter*
puer dormiēns, a sleeping boy *urbs obsessa, a besieged town.*

They are also often used as **Nouns**, but the **Nominative Singular** in this use is more rare, as:

docens discentem, discens docentem adjuvāre debet, the teacher must assist the learner, and the learner the teacher.

The oblique cases of the **Singular** and the **Plural** are frequent.

295. **Participles** are used in Latin where in English a dependent clause would be used to express *time, cause, condition, concession*. They have two peculiar constructions being used:

I. **Appositively**, or with the construction of an **Adjective** (*Participium conjunctum*);

II. **Absolutely**, or with an **adverbial** construction (*Ablativus absolūtus* or *Ablativus consequentiæ*).

296. The **Participle**, used **appositively**, is a substitute for a dependent clause of which it represents itself the Predicate, and the Subject of which occurs in the principal sentence either as Subject or in an Oblique Case. Thus instead of:

sequere viam, quae ad virtutem ducit, follow the path which leads to virtue,

we say: *sequere viam ad virtutem ducentem*, by omitting the connective word *quī*, and turning the **finite** Verb *ducit* into the corresponding **Participle** which then agrees with its Noun in **Gender**, **Number** and **Case**.

297. **Participles** used **appositively**, have very often the value of **Relative** Clauses, as:

omnes aliud agentes, aliud simulantes perfidi sunt, all who are driving at one thing and pretending another are treacherous.

1. In many cases, the want of a Perfect **Active** Participle may be supplied by a *change of Voice*, as:

Alexander urbem a se conditam (= quam condiderat) Alexandriam nominavit, Alexander called the city which he had founded Alexandria.

The Perfect **Active** Participle may also be supplied by the **Ablative Absolute**, see **304. 2.**

2. Especially to be noted are the **phrases**: *qui dicitur, qui vocatur, or quem dicunt, quem vocant, so-called; quod supra diximus, above mentioned; qui inscribitur, entitled*, which are **never** turned into Participle constructions, as:

vestra, quae dicitur vita, mors est, your so-called life is death.

So also a **relative** clause is commonly used to denote a *definite*, but not *permanent*, condition of a person, as:

ii qui audiunt (audient), the hearers,

ii qui legunt (legent), the readers,

ii qui adsunt (adherent, adherunt), the persons present.

298. Participles used appositively may be equivalent to Dependent Clauses:

a. Of **Time**, introduced by *while, when, as, after*, as:
Plato scribens mortuus est, *Plato died while writing.*

b. Of **Cause, Condition, Concession**, introduced by *since, because; if; though, although*, as:

cantus olorinus recte fabulosus habetur numquam auditus, *the swan's song is justly regarded as fabulous, because it has never been heard,*

mendāci homīni ne verum quidem dicenti credimus, *we do not believe a liar even if he speaks the truth,*

ocūlus se non videns, aliā cernit, *the eye though not seeing itself sees other things.*

1. The **Participle** with a negative, as **nōn, nīhīl**, is often best rendered by *without* and a **participial noun**, as:

multi homīnes vitupērant libros non intellectos, *many men find fault with books without understanding them.*

299. The Future Participle in **ūrūs**, used **appositively**, expresses not only an action that is *intended* or *about to take place*, but is also used after Verbs of **motion** (ire, mittere, &c.) to point out *end* or *purpose*, corresponding to the English Infinitive with *to = in order to, for the purpose of*, as:

Scipio in Africam trajecit Carthaginem deletūrus, *Scipio crossed over into Africa to destroy Carthage.*

300. The Participle used **appositively**, often supplies the place of a co-ordinate clause, and may then be best rendered by a finite Verb with *and* or *but*, as:

Manlius Gallum caesum torque spoliāvit, *Manlius slew the Gaul and stripped him of his neckchain.*

301. Passive Participles in **appositive** construction are often used in Latin where the English idiom requires a *participial* noun, the **Perfect** being employed

to represent an action as *completed*, and the **Future** when it is conceived as still *incomplete* or *ideal* (309), as:

Romae regnātum est ab condita urbe ad liberatam annos ducentos quadraginta quattuor, *at Rome the regal power continued from the building of the city to its delivery* 244 years,

Brutus in liberanda patria est interfectus, *Brutus was slain in the effort to free his country.*

1. Verbs of Perception (vidēre, conspiciere, audire) and Representation (facere, fingere, inducere) take the **Accusative** with the **Present Participle**, when the object is to be represented as *actually* seen, heard, &c. (see 193. 3, construction of facio; 255. 2.), as:

Catōnem vidi in bibliothēca sedentem, *I saw Cato sitting in the library*,
Xenophon facit Socrātem disputantem, *Xenophon represents Socrates disputing.*

As there is no **Present Participle Passive**, the **Infinitive** must be used in the **Passive**, as:

Plato a Deo aedificāri mundum facit, *Plato makes out that the universe is built by God.*

Ablative Absolute.

302. A Noun or Pronoun with a **Participle** is used in the **Ablative Case absolutely** to express some accompanying circumstance or condition of the action, (Ablatīvus absolūtus or Ablatīvus consequentiæ).

The **Ablative Absolute** is equivalent in force to a dependent clause of which the Substantive or Pronoun is Subject and the accompanying Participle is Predicate. The **Subject** is always a *different person or thing from any in the principal clause*.

303. The **Ablative Absolute** may be translated by the **English Nominative Absolute** which is a close equivalent. But, as a rule, the same change of form is required as in translating Participles in general (see 298).

1. The **Present Participle** is oftenest to be rendered by a clause with *when, while, as*, and the **Perfect Passive Participle** by the **Perfect Active Participle** in **English**, or by a clause with *after, when, because*. Sometimes it is best to make use of an **Abstract Noun** with a **Preposition** — *in, during, after, by, from, through*, thus:

Numa Pompilio regnante (= cum Numa Pompilius regnāret),
Numa Pompilius reigning. When Numa Pompilius was reigning. In the reign of Numa Pompilius.

Caesare interfecto (= cum Caesar interfectus esset), *Caesar being, having been murdered. When Caesar had been murdered. After the murder of Caesar.*

at illi (Britanni) intermisso spatio, imprudentibus nostris atque occupatis in munitione castrorum, subito se ex silvis eiecērunt, impetūque in eos facto, qui erant in statione pro castris collocati, acriter pugnāvērunt, but they having paused a space, while our men were unaware and busied in fortifying the camp, suddenly threw themselves out of the woods, then making an attack upon those who were on guard in front of the camp, fought fiercely.

2. The want of a **Perfect Active Participle** in Latin is frequently supplied by the **Ablative Absolute** with a **Passive Participle**, thus:

Caesar, urbe capta, rediit, *the city (being) taken, after the city was taken, Caesar returned — having taken the city, after he had taken the city, Caesar returned — after the taking of the city Caesar returned.*

3. As a rule, the **Ablative Absolute** can stand only when its noun denotes a *different* person or thing from any in the principal clause. Accordingly:

Manlius, having slain the Gaul, stripped him of his neckchain, cannot be rendered by the **Ablative Absolute**: Manlius caeso Gallo eum torque spoliavit; but only by the **Participle in Apposition**: Manlius caesum Gallum torque spoliavit. Yet a few examples occur of a deviation from this rule, as:

Caesar principibus Trevirorum ad se convocatis, hos singillatim Cingetorigi conciliavit, *Caesar having summoned the chiefs of the Treviri, reconciled them severally to Cingetorix.*

4. As the **Perfect Participles** of **Deponents** correspond to **Perfect Active Participles** in **English**, no necessity exists for the use of the **Ablative Absolute** with them, as:

Caesar milites cohortatus signum pugnae dedit, *Caesar having encouraged the soldiers gave the signal of battle.*

304. The **Ablative Absolute** is *common* only with **Present** and **Perfect Participles**. Instances of its use with **Future Participles** are rare, as:

rex apum nonnisi migraturo examine foras procedit, *the king-bee does not go abroad, except when a swarm is about to emigrate.*

1. Another Ablative should not be placed in apposition with an Ablative Absolute. Thus we may say:

puëro mortüo, *the boy having died*; but not:
Gaio puëro mortüo, *the boy Gaius having died*.

This should be expressed by: cum Gaius puer mortüus esset. In like manner: cum Cicëro consul creätus esset; not, Ciceröne consüle creäto.

2. The Participles **audïto**, *it having been heard*; **comperto**, *it having been found out*, **cognïto**, *it having become known*, and the like are often used in the Ablative Absolute without a Substantive, which is supplied by a clause considered as a neuter Substantive in the Ablative, as:

Hannïbal cognïto sibi insidïas paräri, fuga salütem quaesïvit, *Hannibal when the fact that plots were preparing for him was known, sought safety by flight.*

This construction is confined to the following Participles: audïto, comperto, cognïto, credïto, edicto, exploräto, intellecto, nuntiäto, pacto, permisso.

3. Sometimes iis is to be supplied from a descriptive relative clause which follows:

Hannïbal Ibërum copïas trajëcit, praemissis qui Alpïum transïtus specularentur, *Hannibal threw his troops across the Ebro, having sent ahead men who should explore the passes of the Alps.*

305. In the construction of the Ablative Absolute, instead of the Participle, a predicative Substantive or Adjective can be employed. The nouns so used either express in themselves the *action* of a Verb, as:

natüra duce (= natüra ducente), *under the guidance of nature*, or the Verb essë is to be *supplied*, as:

Ciceröne consüle (= cum Cicëro consul esset), *in the consulship of Cicero*,

patre invïto (= cum pater invïtus est, esset), *while father is, or was unwilling, against father's will.*

1. Examples of these Substantives are: adjutor, auctor, dux, judex, praeceptor, testis, consul, praetor, rex, imperätor, puer, puerulus, senex.

virtüte duce, comïte fortüna, *be virtue our leader, fortune our companion*,
quod Deo teste promisëris id tenendum est, *what you have promised calling God to witness must be kept*,

mari tranquillo navem gubernäre facile est, *when the sea is calm, it is easy to steer a ship.*

Gerund and Gerundive.

306. As the **Infinitive** is used as a **Verbal Noun** in the Nominative and Accusative Cases, so the **Gerund**, corresponding to the English **Participial Noun** in *ing*, is used in the *remaining* Cases, thus:

Nom.	scribēre est utilis	<i>writing is useful</i>
Gen.	ars scribendi	<i>the art of writing</i>
Dat.	scribendo adfui	<i>I was present at the writing</i>
Acc.	scribēre disco	<i>I learn to write</i>
	ad scribendum utilis	<i>useful for writing</i>
Abl.	scribendo discimus	<i>we learn by writing.</i>

With Prepositions, the **Gerund**, and not the **Infinitive** is employed. The **Gerund** governs the **same** Case as its Verb, but is governed itself like a **Substantive** (by *Substantives, Adjectives, Verbs, or Prepositions*) and modified by **Adverbs**, thus:

ars scribendi epistulam	<i>the art of writing a letter</i>
cupidus te audiendi	<i>desirous of hearing you</i>
inurias ferendo	<i>by bearing wrongs</i>
ad beate vivendum	<i>for living happily</i>
parendo legibus	<i>by obeying the laws.</i>

307. When the **Gerund** would have an object in the **Accusative**, the **Gerundive** is generally used in its stead in the following manner:

The **Accusative Object** is put in the **same** Case as the **Gerund**;

The **Gerund** is then changed into the **Gerundive** and made to agree with the **Object Noun** in *Gender, Number and Case*, thus:

	Gerund.	Gerundive.
Gen.	scribendi epistulam	scribendae epistulae
Dat.	scribendo epistulam	scribendae epistulae
Acc.	ad scribendum epistulam	ad scribendam epistulam
Abl.	scribendo epistulam	scribenda epistula.

308. The **Gerundive** is by the best authors *not* substituted for the Gerund:

a. When the **Object** of the Gerund is a **Neuter Pronoun** or **Adjective**, because ambiguity would arise from the Gender not being distinguishable, as:

ars vera et falsa dijudicandi, *the art of discerning between truth and falsehood.*

b. For the sake of **euphony** to avoid the repetition of the Genitive-endings *ōrūm, ārūm*, as:

studium amicos vestros videndi, *a desire of seeing your friends* (for: amicōrum vestrōrum videndōrum).

c. When the **idea** of the **Verb** is **emphatic**, especially in contrasts, as:

injurias ferendo majorem laudem quam ulciscendo mereberis, *you will deserve greater praise by bearing injuries than by avenging them.*

309. The **Gerundive** and the **Perfect Participle Passive** may supply the place of a verbal noun, and are often translated *alike*; but the one denotes the action as *still to take place* or *prospective*, the other as *completed*. Thus: auctor Caesaris interficiendi, leaves it *undecided* whether or not Caesar was murdered, while auctor Caesaris interfecti regards the murder as a *fact*.

Caesare interficiendo Brutus et Cassius patriae libertatem restituere conati sunt, *by the murder of Caesar Brutus and Cassius endeavored to restore their country's freedom,*

Caesare interfecto Brutus et Cassius patriae libertatem non restituerunt, *by the murder of Caesar Brutus and Cassius did not restore their country's freedom.*

310. The **Gerund** and the **Gerundive** (when used as equivalent of the former according to **309**) have some peculiar constructions, to which it is necessary to give special attention.

The **Genitive** of the Gerund and Gerundive is used after **Substantives** in the constructions of the *Subjective* or *Objective* Genitive, as:

ars vivendi, *the art of living*,
ratio discendi, *the method of learning*,
spes placandi Dei, *the hope of appeasing God*,
studium loquendi, *love of talking*,

also as *Appositive Genitive* (see 27. 1.), as:

nomen carendi, *the word "carere" (go without)*,

and with causā and grātīā, *on account of, for the sake of, for the purpose of*, to express design, thus:

memoriae exercendae gratia, *for the sake of exercising the memory*,
sapientia ars vivendi putanda est, *wisdom is to be considered the art of living*,

quoniam diximus, quae sit loquendi regula, *since we have explained what the rule of speaking is*,

postrēmo Catilina dissimulandi causa aut sui expurgandi causa in senātum venit, *finally, Catiline either for the purpose of disguising his plans or of clearing himself came into the senate*.

311. The **Genitive** of the Gerund and Gerundive is used after **Adjectives** denoting *Desire, Knowledge, Skill, Recollection* and their *Opposites* (see 39.), as:

fuit rei militaris peritus, neque minus civitatis regendae, *he was skilled in warfare nor less in governing the state*.

1. With the **Genitive** of **Personal Pronouns**, mei, tui, sui, nostri, vestri, the **Gerundive** in ī is used, and no regard is had to *Number* or *Gender*, as:

sui conservandi causa, *for the purpose of preserving themselves*,
vestri adhortandi causa, *for the purpose of exhorting you*.

Sometimes the **Gerund** with the **Accusative** is found, as:
cupidus te audiendi, *desirous of listening to you*.

2. The phrases: tempus est, *it is time*; consilium est (cepi), *it is my plan*; mos mihi est, *it is my custom*, take the **Infinitive** or ūt with the **Subjunctive** when they stand in the **Predicate**, as:

tempus abire tibi est, *it is time for you to go away*,
mihi mos est plura audire quam loqui, *it is my custom to hear more than to speak*.

But when the Substantives **tempus**, **consilium**, **mos** are the **Subject**, the **Genitive** of the **Gerund** or **Gerundive** is used in answer to the question *to* or *for which*, as:

tempus cogitandi breve est, the time for considering is short.

3. The phrases: **dare facultātem**, **copiam**, **locum**, *to afford an opportunity*; **signum dare**, *to give a signal*; **causa**, **ratio est**, *there is reason*; **auctor sum** (**alicui**), *I counsel*, may take **ād** with the **Accusative** instead of the **Genitive**, as:

oppidum magnum ad ducendum bellum dabat facultātem, a large town gave opportunity to protract the war.

4. Sometimes the **Genitive** of the **Gerundive** is used with **essē**, to express *design* or *purpose*, as:

studia cupiditatesque honorum evertendae reipublicae solent esse, greed and thirst for honors generally tend to the overthrow of the commonwealth.

312. The **Dative** of the **Gerund** and **Gerundive** is rather sparingly used by classic writers with **Adjectives** which govern the **Dative** (see **65.**). Commonly it is replaced by **ād** with the **Accusative** (see **313.**) or by a **Final clause** with **ūt** or **quī**; as:

genus armorum aptum tegendis corporibus, a sort of armor suited to the defence of the body.

The **Dative** is also used after certain Verbs to denote a *purpose*, such as: **stūdērē**, **ōpērām dārē**, **lābōrēm impertīrē**, **praeessē**; **dīēm dīcērē**, and in the phrases: **solvendō nōn essē**, *to be insolvent*; **ōnērī fērendō esse**, *to be equal to bearing the burden*; **scrībendō ādessē**, *to be present at the writing*, as:

reliqua tempora demetiendis fructibus et percipiendis accommodata sunt, the other seasons are fitted to reap and gather in the harvest,

tu praeesse agro colendo flagitium putas? do you think it a shame to take charge of tillage?

The **Dative** is also used after nouns meaning *officers*, *offices*, *elections*, as:

decemviri legibus scribendis, the ten commissioners for drawing up a code of laws,

triumvir reipublicae constituendae, *a triumvir appointed to regulate public affairs,*

tresviri coloniæ deducendae, agris dividendis, assignandis, *three commissioners for leading out a colony and distributing the land,*

comitia consulibus rogandis, *elections for nominating consuls.*

313. The **Accusative** of the Gerund and Gerundive is regularly used after the Preposition *ad*, denoting *purpose* (with *conferre* also after *in*), and very seldom after *ob*, thus:

vivis non ad deponendam, sed ad confirmandam audaciā, *you live, not to put off, but to confirm your daring,*

flagitiōsum est ob rem judicandam pecuniā accipere, *it is shameful to take money for the passing of a judgment.*

1. The use of **intēr**, *during*, with the **Gerund only** (not with the Gerundive) is confined to later prose, as: inter ludendum, *while playing.*

2. Notice also: facilis ad intellegendum, *easy to understand*, and **ad** with Verbs of *hindering* and *retarding*, as:

Romānos palus ad insequendum tardābat, *a swamp hindered the Romans in following up.*

3. After **intērest inter**, *there is a difference between*, the **Infinitive** is used instead of the Gerund, as:

multum intērest inter carere et egere, *there is a great difference between want and need.*

314. The **Ablative** of the Gerund and Gerundive is used:

I. As the Ablative of **Means**,

II. After the **Prepositions** *ab*, *dē*, *ex*, *in*, more rarely after *prō*.

exercendo milite quotidie hostem opperiebatur, *drilling the soldiers daily he waited for the enemy,*

Brutus in liberanda patria interfectus est, *Brutus was slain in liberating his country,*

ex discendo capimus voluptatem, *we receive pleasure from learning.*

1. Occasionally the **Ablative** of the **Gerundive** is found as **Ablative Absolute** supplying the place of a Present Participle of the **Passive**, as:

contio plausum Cicerōnis nomīne recitando dedit, *the assembly gave an applause when Cicero's name was read.*

The **Ablative** of the Gerund after **Comparatives** is rare, as:

nullum officiū referenda gratia magis necessariū est, *no duty is more important than repaying favors.*

2. The **Preposition** **sīnē**, *without*, never takes the Gerund or Gerundive. The English *without* with a Verbal Substantive is expressed in Latin in various ways:

a. By the **Preposition** **sīnē** with a **Substantive**, as:

puerum dimisi sine laudatiōe, *I dismissed the boy without praising him.*

b. By a **Participle** with a **negative** (**nōn**, **nīhīl**, &c.), either in **Appositive** construction or in **Ablative Absolute**, as:

misērum est nihil proficientem angi, *it is sad to be troubled without accomplishing anything,*

natūra dedit usūram vitae tanquam pecuniāe nulla praestitūta die, *nature gave the enjoyment of life as if it were money, without prefixing a day.*

c. By **Negative Adjectives**, as: ignārus, insciūs, insciēns, *without one's knowledge*; imprūdēns, *without knowing, off one's guard*; re incognita, *without having examined the affair*; re infecta, *without accomplishing one's object*; re indicta, *without a hearing*, as:

nihil per collēgam meum me insciente factum est, *nothing was done by my colleague without my knowledge.*

d. By **ūt nōn**, **quī nōn**, **quīn**, with **Subjunctive**, after **negative** sentences (see 203.), as:

nullum intermisi diem quīn aliquid ad te litterārum darem, *I have not allowed a day to pass without dropping you something of a letter.*

e. By **nīsī** (*unless*), after **negative** sentences, as:

Caesar exercitum nunquam per insidiōsa itinēra duxit, nisi perspeculātus locōrum situs, *Caesar never led his army by insidious roads without having examined the localities.*

f. By **cūm nōn** (**nīhīl**, &c.) with **Subjunctive**, as:

abiisti cum nihil mihi dixisses, *you went away without saying a word to me.*

g. By a **co-ordinate** sentence with **nēquē** or **ēt nōn**, as:

fieri potest ut recte quis sentiat neque id quod sentit polite eloquatur (or et id quod sentit, polite elōqui non possit), *may be that some one thinks correctly without being able to state elegantly what he thinks.*

3. SYNOPSIS of the **Gerund** and **Gerundive** Constructions:

Genitive. A. *Substantives.*

Thrasybūlus consilium cepit patriāe liberandae (patriām liberāre).

Thrasybūlus consilium cepit suos liberandi (sui liberandi).

Thrasybūlus summo patriāe liberandae studio ductus est.

Thrasybūlus summo patriāe liberandae studio (ardōre) incensus (inflammātus) est.

Thrasybūlus patriāe liberandae causa maxīma pericūla adiit.

Thrasybūlus patriāe liberandae auctor fuit (ad patriām liberandam princeps extitit).

B. *Adjectives.*

Thrasybūlus patriāe liberandae cupidissimū (studiosissimū) fuit.

Dative.

Thrasybūlus patriāe liberandae non defuit.

Thrasybūlus patriāe liberandae opēram dedit (navāvit, impertivit, impendit).

Accusative.

Thrasybūlus unus omnium ad patriām liberandam maxīme idoneus erat.

Thrasybūlus ad (in) patriām liberandam omnes labōres contulit.

Thrasybūlus in patriām liberandam omni studio incubuit.

Ablative. A. *Of Means.*

Thrasybūlus patriā liberanda optime mereri voluit.

B. *After Prepositions.*

Thrasybūlus ex patriā liberanda gloriām se captūrum aeternam sperabat.

Thrasybūlus ex patriā liberata gloriām cepit aeternam.

Thrasybūlus in patriā liberanda omnem opēram et studium collocavit.

Thrasybūlus in patriā liberanda strenue versatus est (strenue se gessit, fortem se praestitit).

Thrasybūlus de patriā liberanda dies noctesque cogitabat.

315. The **Gerundive**, in its use for the **Gerund** after **Substantives**, **Adjectives**, **Verbs** and **Prepositions**;

(sec 310—314.) denotes a *continued* or *incomplete* action; in its *participial* use it denotes *necessity* or *propriety*, and, when joined with *vix*, *hardly*, or a negative *possibility*. (**Passive Periphrastic Conjugation**), as:

puer diligens laudandus est, a diligent boy ought to be praised,
stultum est ea timēre, quae vitanda non sunt, it is foolish to fear
those things which cannot be avoided.

1. The **Neuter** of the **Gerundive** with **est**, **erat**, &c. is used *impersonally* with **Intransitive** Verbs, if what is said holds good of people in general, as:

vivendum est, we or you must live,
moriendum est, we or you must die,
obtemperandum est legibus, we must obey the laws,
utendum est occasione, we must embrace an opportunity.

The *impersonal* form may also be used with **Transitive** Verbs when they are **not** followed by their object. The person, *by whom*, is added in the **Dative** (see 72.), thus:

mihī scribendum est, *I must or should write*
tibi scribendum est, *thou must or shouldst write*
ei scribendum est, *he must or should write*
nobis scribendum est, *we must or should write*
vobis scribendum est, *you must or should write*
eis scribendum est, *they must or should write.*

2. Instead of the **Dative**, the **Ablative** with **ā**, **āb** is employed when the Verb itself governs the **Dative** or for the sake of *emphasis*, thus:

civibus a vobis consulendum est, the interest of the citizens must be consulted
by you.

3. The Verbs **ūtōr**, **frūōr**, **fungōr**, **pōtiōr**, **vescōr**, are treated like Verbs governing the **Accusative**, and admit of the **Gerundive** construction, but only in the **Oblique** Cases, as:

divitiae expetuntur ad perfruendas voluptates, riches are sought for the enjoy-
ment of pleasure,
spes potiundorum castrorum, the hope of getting possession of the camp.

But with **est**, **erat**, &c. the **Impersonal** form is *regularly* employed, as:

suo cuique iudicio utendum est, every one must be guided by his own judg-
ment.

316. The **Gerundive** is used as **Predicate Accusative** after Verbs signifying *to give, deliver, agree for, have, receive, undertake*, to point out *what is to be done* with the **Object** of such Verbs, as:

illud signum ita collocandum consules locaverunt, *the consuls contracted to have that statue so placed,*

redemptor qui columnam illam conduxerat faciendam, *the contractor who had undertaken to make that column,*

Conon muros dirutos a Lysandro reficiendos curavit, *Conon had the walls rebuilt which had been destroyed by Lysander.*

1. The **commonest** of these Verbs are: *curare, to take care, have; dare, to give; tradere, to deliver; mandare, to order; mittere, to send; proponere, to propose, intend; imponere, to assign; relinquere, to leave; accipere, to receive; suscipere, to undertake; concedere, permittere, to permit; locare, to let, lease; conducere, to contract for.* Of course the **Passive** construction has the **Nominative Predicate**, as:

filius Philippi ad patrem reducendus legatis datus est, *the son of Philip was given to the envoys to be taken back to his father.*

2. With these Verbs, *purpose* may also be expressed by the **Accusative** of the **Gerund** with **ad**, as:

ad imitandum mihi propositum est exemplar illud, *that model has been set before me for imitation.*

Supine.

317. The **Supine** is a **Verbal Noun** of the **Fourth Declension**, having only the **Accusative** and **Ablative Singular**, as: *amatum, amatu, to love.* The former Supine in *um* is used after Verbs of *motion*, as: *ire, venire, proficisci, mittere aliquem, etc., to express the purpose of the motion*, as: *cubitum ire, to go to bed.* It has **Active** meaning and governs the **Case** of its Verb, as:

Divitiacus Romam venit auxilium postulatum, *Divitiacus came to Rome to ask aid,*

quid est? imusne sessum? etsi monitum venimus te, non flagitatum, *how now, shall we be seated? though we have come to remind, not to entreat you.*

1. Mark the phrases:

filiam nuptum collocāre, dare, to give one's daughter in marriage
aliquem sessum recipere, to offer a seat to some one.

The **Supine** in **ūm** is used especially after **irē**, as: *perditum ire, to go to ruin; raptum ire, to go to take away by force; ultum ire, to go to avenge*; and the **Passive Infinitive** **irī** and the **Supine** form the **Future Infinitive Passive**, as:

fuere cives qui rempublicam perditum irent, there were citizens who went about to ruin the republic,

si Pompējus scisset se trucidatum iri, if Pompey had known that he was going to be murdered.

2. The **Former Supine**, as an expression of *purpose*, is not very common, its place being supplied in various ways. Thus the sentence:

The Carthaginians sent ambassadors to sue for peace,
 may be rendered:

Supine.	Carthaginienses legātos misērunt <i>pacem petitum</i>.
Gerundive with	C. legātos misērunt <i>ad pacem petendam</i>.
<i>ad, causā</i>	C. legātos misērunt <i>pacis petendae causa</i>.
<i>ut</i> w. Subjunct.	C. legātos misērunt, <i>ut pacem petērent</i>.
<i>quī</i> w. Subjunct.	C. legātos misērunt, <i>quī pacem petērent</i>.
Pres. Part.	C. legātos misērunt <i>pacem petentes</i> (more rarely: <i>petitūros</i>).

318. The **latter Supine** in **ū** is used with the **Indeclinables** **fās**, **nēfās**, rarely with **ōpūs**, and with a few **Adjectives** denoting *ease* or *difficulty*, *pleasure* or *displeasure*, *right* or *wrong*, as: *hōnestūs*, *turpīs*, *jūcundūs*, *fācīlīs*, *diffīcīlīs*, *incrēdībīlīs*, *mīrābīlīs*, *optīmūs*, *ūtīlīs*. The use of the latter Supine is confined to a few Verbs: *dictū*, *to tell*; *factū*, *to do*; *audītū*, *to hear*; *vīsū*, *to see*; *cognītū*, *to know*; *mēmōrātū*, *to relate*; *inventū*, *to find out*. The Supine in **ū** never takes an Object, as:

nefas est dictu misēram fuisse talem senectūtem, it is wrong to say that such an old age was unhappy,

Orgetōrix perfacīle factu esse illis probat conāta perficere, Orgetōrix proved to them that to accomplish the undertaking was very easy (to do).

1. The **Supine** in **ū** is *very rare* and its place is supplied by other constructions. With *facilis*, *difficilis*, *jucundus*, the construction of **ad** with the **Gerund** is more common, as:

res facilis ad intellegendum, a thing easy to be understood,
verba ad audiendum jucunda, words agreeable to hear.

On the other hand, the **Supine** in **ū** is *regularly* employed in the expressions:

difficile dictu, difficile factu est, it is difficult to tell, it is difficult to do.

Especially to be noted is the use of the **Infinitive** after **difficile est factu**, dependent upon *facile*, as:

judicium horum hominum difficile factu est non probare, it would be hard work not to approve the judgment of these men.

2. The sentence: *The thing is easy to be understood*, may be rendered:

<i>res est facilis ad cognoscendum (cognitu),</i>	<i>res facile cognoscitur,</i>
<i>facile est rem cognoscere,</i>	<i>rei cognitio facilis est.</i>

Use of Co-ordinating Conjunctions.

319. When two sentences are so related to each other as to form one thought, each, however, being in a measure *independent* of the other, they are connected by way of **Co-ordination**, as:

concidunt venti fugiuntque nubes, the winds subside and the clouds disperse.

Accordingly, **Co-ordinating Conjunctions** are those that join sentences of *equal order* or *rank*.

1. Many of these Conjunctions which are originally connectives of *sentences* only, have come to be connectives of *words* or *phrases* which are co-ordinate in a **single** sentence.

320. I. The following are **Copulative Conjunctions**:

et, **-quē**, **ac** (**atquē**), *and*
nec (**nēquē**), *and not*
etiām, **quōquē**, *also*.

1. The **Conjunction** **-quē** must be appended to the *first* word of the sentence or phrase which is co-ordinate; only in the case of a **mono-syllabic** Preposition with a noun, it may be appended to the noun, as: in templisque, ad cetērosque (never adque, aque).— **ac** does not stand before a vowel or **h**; **atquē**, either before vowels or consonants.

2. **ē**t is simply *and*, the most common and general copulative and connects independent words and clauses without any additional meaning; **-quē** combines things that belong closely to one another, as the *parts of a whole*, or *the whole with its parts*, as: *Alexandrēa Aegyptusque*; **āc** (**atquē**) adds a more important to a less important member. Accordingly:

dies et noctes	means	<i>days and nights</i> (simply),
dies noctesque	“	<i>days and nights</i> (as a whole),
dies atque noctes	“	<i>days and also nights</i> ;

and **-quē** is used in such phrases, as:

*terra marique, ferro ignique, se suaque,
domi militiaeque, divina humanaeque,
ultra citroque, senatus populusque Romanus.*

nēquē, *and not*, rarely connects **Adjectives** or **Adverbs**, and **Substantives** only when **nōn** precedes, as:

*multi neque indocti homines (better et non),
non cives neque socii.*

Sentences connected by **nēquē** must have at least *different* Predicates: the Subject may remain the same, as:

Caesar substitit neque hostes lacessivit, Caesar halted and did not attack the enemy.

In **Antitheses**, *and not*, is **nōn**, as:

haec morum vitia sunt, non senectutis, these are defects of character, and not of old age.

3. **ētīām** (lit. *and farther*) adds a new circumstance, either more important or less important, and is properly used to connect *sentences*, where also **atque etīām** may be used. When referring to a *single word*, **etīām** usually precedes that word and corresponds to the English *even*, as:

nobis res familiaris etiam ad necessaria deest, we lack means even for necessities of life.

On the other hand, **quōquē**, *and so, also*, which refers *only* to a *single word* and follows that word, implies a *sameness* in the whole, as:

otia corpus alunt, animus quoque pascitur illis, rest strengthens the body, the mind, too, is thus supported.

4. The **copulative** conjunction is often *omitted* (**Asyndeton**):

a. When two single words as comprehending the whole idea are *opposed* to each other, thus:

*velim nolim, whether I would or not,
maxima minima, the greatest as well as the least,
prima postrima, from the first to the last.*

b. Between the names of two *colleagues* when the personal names (*praenomina*) are added, as:

Cn. Pompējo, M. Crasso consulibus, *in the consulship of Cn. Pompejus and M. Crassus.*

c. When two actions are *immediately* connected, as:

adsunt, queruntur Sicūli universi, *here are all the Sicilians together complaining.*

d. Before **alīi**, **cetēri**, **multi**, at the end of an enumeration, as:

honōres, divitiāe, cetēra, *honors, riches and the rest.*

5. The copulative **et** is used after **multūs**, *much, many*, followed by another Adjective where in English *and* is usually omitted, as:

multae **et** magnae arbōres, *many large trees,*
multa **et** praeclāra facinōra, *many renowned deeds.*

6. Three Subjects or Objects standing in the same relations either *take et* throughout: **Polysyndeton**, i. e. *joined in various ways,*

or *omit* it throughout: **Asyndeton**, i. e. *unconnected,*

or take **—quē** only after the last member, thus:

(et) summa fide et constantia et iustitia	} <i>with the greatest faith, constancy and justice.</i>
summa fide constantia iustitia	
summa fide constantia iustitiāque	

Four words or terms in the same construction should be joined in *pairs*, as:

patres composito vultu lacrimas gaudium, querellas adulationem miscēbant, *the fathers with a composed countenance mingled tears and joy, complaints and flattering words.*

The omission of the copulative is common with three Verbs, when they denote a *Whole*, or in order to mark the *rapid succession* of the actions, as:

poetae audiuntur, leguntur, ediscuntur et inhaerescunt penitus in mentibus, *poets are read, heard, learned by heart and thus firmly impressed upon our mind,*

veni, vidi, vici, *I came, I saw, I overcame.*

7. Adjectives and Adverbs of **Likeness** and **Unlikeness**, such as:

similis, dissimilis, par, dispar, contrarius, alius,
similiter, pariter, aequē, perinde, proinde,
aliter, contra, secus,

take **ac** or **atquē** in the sense of *as* or *than*, thus:

virtus eādem est in homīne ac deo, *virtue is the same in man as in god,*
potest aliud mihi ac tibi vidēri, *I may have another view than you have.*

After **contrā** and **sēcūs**, also **quām** is used, and, in later prose, **aequē** is treated in the same manner. When a negative particle is joined with **alius**, **alīter**, or when the clause with **alius** has a negative meaning, **nīsī** or **quām** is used, as:

philosophia quid est aliud (= nihil est aliud) nisi donum deōrum? philosophy what else is it but the gift of the gods?

virtus nihil aliud est quam natura in se perfecta, virtue is nothing else but nature perfect in herself.

Frequently **alius**, instead of taking **ac**, is repeated, as:

aliud agitur, aliud simulatur, one thing is done, another pretended.

alius, with another Case of the same word or with the Adverbs **alīter**, **alias**, **alio**, **alibi**, **aliunde**, is used of *reciprocal* or *contrasted* actions to express shortly a double statement, as:

alius aliud cupit, one covets one thing, another another,

aliud alii natura iter ostendit, nature shows one path to one man, another path to another man.

8. After **idēm** either **ac** or the **Relative Pronoun** is used, to express *the same as*, thus:

servi iisdem moribus erant quibus dominus, the servants had the same character as the master,

est animus erga te idem ac fuit, my feelings toward you are the same as they were.

9. After **tālīs**, *such*; **tantūs**, *so great*; **tōt**, **tōtidēm**, *so many*; **tōtiens**, *so often*; **tām**, **tantōpērē**, *as much*, the corresponding *as* is expressed by the Correlatives: **quālīs**, **quantūs**, **quōt**, **quōtiens**, **quām**, **quantōpērē**,

qualem invēni, talem reliqui, such as I found him I left him,

nihil tam populāre quam bonitas, nothing is so winning as kindness.

10. **atquē** **ētīām** joins to a preceding word or sentence another of *greater* importance, = *and even*; **atquē** **ādēō**, at the same time *corrects* the former statement, = *or rather*; **ac nōn** sometimes with **pōtius** connects a *negative* clause which explains or corrects what precedes = *and not rather*.

321. In the second member of a compound sentence, *and not* is expressed by **nēquē** instead of **ēt nōn**. Other expressions like it are:

<i>and no one</i>	<i>neque quisquam</i>	<i>for et nemo</i>	<i>nor any one</i>
<i>and no</i>	<i>neque ullus</i>	<i>“ et nullus</i>	<i>nor any</i>
<i>and nothing</i>	<i>neque quidquam</i>	<i>“ et nihil</i>	<i>nor any thing</i>
<i>and never</i>	<i>neque unquam</i>	<i>“ et numquam</i>	<i>nor ever</i>

Instead of *et* with the *Negatives* *nēmō*, &c., *nēquē* is used with the corresponding *affirmative* words. — *et nōn*, *and not*, is used when the negation is confined to a *single* word, as:

horae quidem cedunt et dies et menses, et anni; nec praeteritum tempus umquam revertitur, hours indeed pass, and days and months and years, and time once gone does not ever return, et militāvi non sine gloriā, and I have been a soldier not without glory.

1. At the beginning of a sentence *nēquē* is used for *nōn* with the conjunctions: *enīm*, *vērō*, *tāmēn*, *igītūr*, thus:

neque enim, for not

neque vero (not: neque autem), but not

neque tamen, yet not

neque igitur, therefore not.

But when the negative belongs to a *single* word or when *repeated* in several clauses, *nōn* must be used.

2. *et* is sometimes used for *etiam*, especially with Pronouns, as: *et ego, et hoc, et illud*, thus:

audiatur et altera pars, let also the other side be heard.

nē...quidē is *nor...either* or *emphatically not...even*; *nē* precedes, and *quidē* follows the *emphatic* word; *and not even* is *ac nē...quidē* or *et nē quidē* (not: *nec quidē*).

322. The following are **Disjunctive Conjunctions**:

aut, vėl, -vē, sīvė (seu), or.

aut denotes absolute *exclusion* or *substitution*; *vėl* (lit. *you may choose*) gives a choice, often with *etiam*, *even*; *pőtius*, *rather*, to indicate a preference for the latter, thus:

terra in universum aut silvis horrida aut paludibus foeda, the land as a whole, is either rough with forests or foul with swamps, hoc tu mihi vel vi vel clam vel precario fac tradas, mea nihil interest, take care to procure it for me, either by force, or by stealth, or by entreaty, it matters not to me how, hic populus indomitus vel potius immānis, this untamable or rather savage people.

-vē, *or*, which is always affixed to another word is only a weaker form of *vėl*; it leaves the choice between two or more things, but is only used to connect *words*.

sivē (seu), or (lit. *if you choose*) indicates merely an alternative of words, as:

cur timēam dubitemve locum defendere? *why should I fear or hesitate to maintain my position?*

discessus vel potius turpissima fuga, *the decampment or rather the most shameful flight,*

urbem matrī seu novercae reliquit, *he left the city to his mother or to his step-mother.*

1. **sivē** commonly retains the meaning of **sī**, and is then the same as **vēl sī**. The single **vēl** is commonly used to correct a preceding statement, and **aut** connects two *alternative* sentences so that one excludes the other, as:

Epicūrus homo minime malus vel potius vir optimus, *Epicurus, a person by no means bad, or rather a man of excellent character,*

omnia bene sunt oratori dicenda, aut eloquentiae nomen relinquendum est, *an orator should say every thing well, or else he must give up the name of eloquence.*

• **323.** The **Conjunctions** **aut** and **-vē** serve to continue the **negation** in negative sentences where in English *nor* is used, as:

numquam peccasti aut contra leges fecisti, *you never sinned nor did you act against the laws.*

They are used also in **negative questions**, as:

quid est majus aut difficilius quam severitatem cum misericordia conjungere? *what is greater and more difficult than to unite severity and compassion?*

1. It is only when both ideas are to be taken *conjointly as a single one* that a copulative is used instead of **aut** and **vē**. Thus we may say:

num leges nostras moresve novit? *does he know our laws and customs?*

or uniting the two ideas into **one**:

num leges nostras moresque novit? *does he know our public affairs?*

For the use of **aut** in alternative questions see **276. 2.**

2. When used *adverbially*, **vēl** means *even, indeed, surely, certainly*, and with **Superlatives** *the very, the utmost*, denoting the highest possible degree, as:

pueri ludorum causa vel famem et sitim perfērunt, *boys for the sake of their plays endure even hunger and thirst,*

Cicēro vel optimus Romanorum orator, *Cicero, decidedly the best of the Roman orators.*

324. The following are **Adversative Conjunctions**:

sēd, autēm, vērūm, vērō, āt, but,
atquī, but for all that,
tāmēn, nevertheless,
cētērūm, for the rest.

1. The weakest of them all in *adversative* power is **autēm**; it stands after one or more words of its clause, and introduces a thought which is different from the preceding. It serves as a particle of *transition* and *explanation* and is only used to connect sentences, as:

Gyges a nullo videbātur, ipse autem omnia vidēbat, *Gyges was seen by no one; but, on the other hand, he himself saw all things.*

autēm is often used in the **Minor Premise** of a **Syllogism**, thus:

quod est bonum, omne laudabile est; quod autem laudabile est, omne est honestum; bonum igitur quod est, honestum est, *every thing that is good is praiseworthy; but every thing that is praiseworthy is virtuous; therefore, what is good is virtuous.*

2. **sēd** is emphatic; after *affirmative* sentences it marks **opposition** in passing from one topic to the other answering to the English *but yet*; after *negative* sentences it denotes **contradiction** answering to *but on the contrary*;

homo propōnit, sed Deus dispōnit, *man proposeth, but God disposeth,*
non opus est verbis, sed fustibus, *there is no need of words, but of knocks,*
otii fructus est non contentio animi sed relaxatio, *the result of leisure is not a straining but a relaxation of the mind.*

At the beginning of a sentence **sēd** denotes *transition* to a new thought or *resumption* of an old one, as:

sed tempus jam est hinc abire, *but it is now time to depart from here,*
sed haec alia quaestio est, nos ad propositum revertāmur, *but this is another question, we must return to our subject.*

3. **āt** introduces a *lively objection* (= *but for all that, still*) and is commonly used after affirmative sentences, as:

fecit idem Themistocles —: at idem Pericles non fecit, *Themistocles did the same, but for all that Pericles did not do the same.*

At the beginning of a sentence **āt** denotes an *objection* raised by the author himself, or a *striking refutation*, thus:

“at multis malis affectus?” Quis negat? *but he has suffered much? Who denies it?*

quid porro quaerendum est? Factumne sit? — At constat. A quo? At patet. *What is there further to be inquired into? Whether it was done? — But it is a fact. By whom? But it is evident.*

Sometimes **āt** is used in a *conditional* clause with the force of **āt certē, āt tāmēn**, *but at least*, as:

oro te ut si non propinquitātis, at aetātis meae ratiōnem habēas, *I beseech you to take some regard if not for my relationship, but at least for my age.*

4. **vērō**, *of truth, but assuredly*, stands second in its clause and forms the transition to something more important, as:

philosophia vero, quid aliud est nisi donum deōrum? *but what else is philosophy than the gift of the gods?*

cum vero magistris traditi sumus, variis imbuimur erroribus, *but when we are handed over to teachers, we are filled with various errors,*

illud vero plane ferendum non est, *but that (which I am about to mention) is not at all to be suffered.*

5. **vērūm**, lit. *it is true*, always takes the *first* place in the sentence, as:

verum praeterita omittamus, *but let us lay aside past things.*

ēnimvērō, *truly, in truth*, does not denote opposition; but the compound **vērūm ēnimvērō** denotes the *most emphatic* opposition = *but indeed*.

6. **atquī**, *but for all that, nevertheless*, is always put in the first place, and admits what precedes, but opposes something else to it to prove the contrary, as:

O rem difficilem, inquis, et inexplicabilem. Atqui explicanda est, *a hard case you say, and an inexplicable one. And nevertheless, it ought to be explained.*

In the minor premise of a syllogism **atquī**, *but now*, is often used instead of **autēm** (see 324. 1.).

7. **tāmēn**, *yet, nevertheless*, is the usual correlative of a concessive sentence; generally it comes *first* unless a particular word is to be made emphatic, as:

natūram expellas furca, tamen usque recurret, *you may drive out nature with a pitchfork, for all that she will ever be returning.*

At the beginning of a sentence, **tāmēn** means *and yet, notwithstanding*; it is often combined with **āt** or **sēd** (**at tamen, sed tamen**) but never with **autem (vero)**, thus:

Domitius nulla quidem arte sed Latine tamen dicēbat, *Domitius spoke with no art, it is true, but for all that in good Latin.*

325. The Causal Conjunctions are:

nām, ēnīm, namquē, ētēnīm, *for*.

1. **nām** is always put at the *beginning*, **ēnīm** always follows the *first* word of the sentence; **namquē** and **ētēnīm** are commonly put in the *first* place. **nām** and more rarely **ēnīm**, are also used in the sense of *namely* or *to wit*, to give an explanation of something going before.

celebratōte illos dies, *nam multi saepe honōres diis immortalibus justi habīti sunt, sed profecto justiōres numquam, you shall solemnize those days, for many just honors have been paid to the immortal gods, but never indeed any more just, pisces ova relinquunt, facile enim illa aqua sustinentur, fish leave their eggs, for they are easily kept alive by the water, etēnim quattūor reperio causas cur senectus misēra videātur, for I find there are four reasons why old age seems wretched.*

2. **nīmīrūm**, **scīlicēt**, **vīdēlicēt** also answer to the English *namely* or *to wit*: in the sense of *undoubtedly, surely; nempē, surely*, often assumes a sarcastic meaning.

326. The Illative Conjunctions are:

itāquē, **igītūr**, **ergō**, *therefore*,
idēō, **idcirco**, *on that account*,
prōindē, *accordingly*.

1. **itāquē**, *and for that reason*, is put at the *beginning* of sentences and is used of *facts*; **ergō**, *therefore*, denotes necessary consequence, and in its *logical* sense, shows what follows from what has been stated; it is put at the *beginning* of the sentence or after an *emphatic* word; **igītūr**, *therefore*, is weaker than **ergō**, and is used in passing from one established point to another, or to resume an argument after an interruption; it *follows* one or more words in its clause, thus:

nemo ausus est liber Phociōnem sepelire; itāque a servis sepultus est, *no free man dared to bury Phocion, and so he was buried by slaves,*

mihi non satisfācit; sed quot homīnes, tot sententiāe; falli igītūr possumus, *it does not satisfy me; but many men, many minds; I may, therefore, be mistaken,*

negat haec filiā me esse suam; non ergo haec mater mea est, *she says that I am not her daughter, therefore she is not my mother.*

2. **idcirco**, **idēō**, **proptērēā**, *for that reason*, are used chiefly to point out a *special* cause, which is often introduced by another causal conjunction, as:

sed quia natūra mutāri non potest, idcirco verae amicitiae sempiternae sunt, *but since nature cannot be changed, therefore real friendships are everlasting.*

3. **prōindē**, *accordingly*, is only employed in *exhortations*, as:
 proinde fac magno animo sis, *accordingly be of good cheer!*

Corresponsive Conjunctions.

327. Many **Copulative** and **Disjunctive** Conjunctions are used in **pairs** so that one refers or answers to the other. They are called **Corresponsive Conjunctions**, and the sentences introduced by them **Disjunctive Sentences**.

I. The following are **Copulative Correspondents**:

Affirmative: *ēt...ēt, both...and*
cūm...tūm, both...and especially
quā...quā, both...and (rarely)
nōn sōlūm...sēd ētiām
nōn mōdō...vērūm ētiām } *not only...but also*
Negative: *nēquē...nēquē* }
nēc...nēc } *neither...nor*
nēquē...nēc

Affirmative & Negative: *ēt...nēquē, on the one hand...and on the other hand not*
nēquē...ēt, on the one hand not...and on the other.

1. *quā...quā* connects only single words; *ēt...nēquē* and *nēquē...ēt* only sentences.

2. *nōn mōdō (nōn sōlūm)* may take another Negative: *nōn mōdō nōn...sēd ētiām (sēd nē...quīdēm)*. But when the two negative clauses have a Verb in common, the latter *nōn* is generally omitted, the negative of the second clause (*nē...quīdēm, not even*) referring also to the first.

II. The following are **Disjunctive Correspondents**:

aut...aut, either...or
vēl...vēl, either...or (whether...or)
sivē...sivē, whether...or

1. *aut...aut*, connects two alternatives which are essentially different so that one *excludes* the other; *vēl...vēl* denotes that the opposition is *immaterial* in respect to the result; *sivē...sivē* is the same as *vēl sī...vēl sī*, and denotes indifference, like *vēl...vēl*. If nouns are opposed to each other by *sivē...sivē*, an uncertainty is expressed as to how a thing is to be called, thus:

aut dic, aut accīpe calcem, speak or be kicked,

Miltiādes dixit ponte rescisso regem vel hostiūm ferro, vel inopiā paucis diēbus interitūrum esse, Miltiades said that if the bridge were cut, the king would perish in a few days whether by the sword of the enemy, or for want of provisions,

sive tu medicūm adhibuēris, sive non adhibuēris, non convalesces, whether you employ a physician or do not employ one, you will not get well,

Cretum leges, quas sive Jupiter sive Minos sanxit, the laws of the Cretans which Jupiter or Minos established (I do not know whether I am to say Jupiter or Minos).

POETICAL FORMS.

PROSODY.

328. **Prosody** means Accent, and since Latin accent is regulated by quantity, Prosody, *in the classic sense*, has reference to the length of syllables, measured by the length of time taken up in pronouncing them. By modern Grammarians, Prosody is used in a wider sense to include both *quantity* and *versification*.

Quantity.

329. As a general rule, each simple vowel is either long (—), or short (◡), and each syllable is considered as either long or short, according as it contains either a long or a short vowel — (*Longs and Shorts by Nature*). A long syllable is generally reckoned in length equal to two short ones.

330. All diphthongs, and vowels formed by contraction, are *long*: *ā*urum, cōgō (cō-ago), mālō (magis volo), nīl (nihil), jūnior (juvenior).

Likewise *e* and *i* when corresponding to Greek *ει*:

Aenēas, Alexandrēa, Thalīa, Arīon.

331. A vowel before another vowel is *short*, no account being taken of *h*, as: pīus, dēus, trāho. Even a vowel naturally long or a diphthong becomes short before another vowel, as: dēorsum, prāeopto.

EXCEPTIONS:

e in *ei* of the **Fifth Declension** is *long* when a vowel precedes, as: diēi; but fidēi.

i in the **Genitive-form** īūs is long; it is, however, sometimes made short in verse, but never in aliūs (for alīius).

In *fīō*, *i* is long, except when followed by *er*, as: fīō, fīēbam; but fīērī.

In the **Vocative** of proper names in *-ājūs*, *-ējūs*, *a* and *e* are *long*: Gāi, Pompēi.

In words from the Greek, vowels are often long before a vowel, because long in the original, as: *āer*, *musēum*, *ēos*, *Agēsīlāus*, *Amphīon*.

332. A syllable with a short vowel is considered as *long* when the short vowel is followed by two or more consonants or a double consonant either in the same or in the following syllable, as: *ēst*, *ēssem*, *rēstare*, *dūx*. The consonants may be divided between two words, as *sūb sīdērē*. A short syllable made long by this rule is said to be *long by Position*.

333. But if the syllable ends in a short vowel, and the next syllable in the same word begins with a mute (see 6.) followed by *r* or *l*, the syllable before the two consonants is *common* (anceps) — that is, it may be either *long* or *short* (◡) in verse, as in *tenēbrae*; in prose it is invariably short.

334. Every vowel sound followed by *j* is long; only compounds of *jugum*, *yoke*, retain the short vowel before *j*, as: *bījūgus*, *two-horse*.

335. Forms from the same stem, whether *Inflections*, *Derivatives*, or *Compounds* retain the *original quantity* of the radical syllable, even when the vowel is changed, as:

āmor, *āmīcus*, *inīmīcus*, *inīmicitia*
sāpio, *sāpor*, *sāpiens*, *insīpiens*.

EXCEPTIONS: <i>pāx</i> , <i>pācis</i> from <i>pāciscor</i>				<i>fīdes</i>	} from <i>fīdo</i>
<i>rēx</i> , <i>rēgis</i>	“	<i>rēgo</i>		<i>fīdelis</i>	
<i>sēdes</i>	“	<i>sēdeo</i>		<i>perfīdus</i>	
<i>vōx</i> , <i>vōcis</i>	“	<i>vōco</i>		<i>perfīdia</i>	
<i>dux</i> , <i>dūcis</i>	“	<i>dūco</i>		but:	
<i>nōta</i>	}			<i>confīdo</i>	
<i>nōtio</i>		“	<i>nōtus</i>	<i>diffīdo</i>	
<i>nōtare</i>				<i>fīdus</i>	
<i>ōdium</i>	“	<i>ōdi</i>		<i>infīdus</i>	
				<i>fīducia</i>	

Middle Syllables.

336. *Perfects* and *Supines* of two syllables have the first syllable long even when that of the present is short, as: *vēnī*, *vīdī*, *vīcī*.

EXCEPTIONS: 7 *Perfects*: *bībi*, *dēdi*, *fīdi*
stēti, *stīti*, *tūli*, *scīdi*.

10 *Supines*: *dātum*, *rātum*, *sātum*
cītum, *ītum*, *stātum*
hītum, *quītum*, *sītum*, *rūtum*.

337. Reduplicated Perfects shorten both syllables, but the second may be made long by position, as: tango, tētīgi — fallo, fēfelli. The only exception is caedo, cēcīdi in distinction from cado, cēcīdi.

338. Perfects in ūī have their stem vowel short, as:

vētō-vētūī; plācēō-plācūī; cōlō-cōlūī.

EXCEPTIONS: dēbēō, = dēhībēō; flōrēō from flōs; pārēō, and pōno, but pōsui.

339. Supines in itūm have i long when from Perfects in īvī (ii), as: cupītum, petītum, audītum. recensēō has recensītum from recensūī in the Perfect.

340. Verbs in iō (iōr) of the Third Conjugation have a short stem vowel: faciō, cūpiō, jaciō, patiōr, &c. &c.

341. The verb endings imus, itis have only in the Present of the Fourth Conjugation a long penult; also in sīmus, sītis; possīmus, possītis; velīmus, velītis; nolīmus, nolītis; malīmus, malītis; faxīmus, faxītis.

342. In rīmūs and rītīs of the Future Perfect, and Perfect Subjunctive, i of the penult is common, i. e., it may be long in verse. āmāvērīmūs, āmāvērītīs.

343. The terminations ābūs, ōbūs, ēbūs in plural cases, have a long penult, ībūs and ūbūs a short one.

filiābus, duōbus, diēbus — ducībūs, acūbūs.

344. Derivative Adjectives in ālīs, ārīs, ānūs, īvūs, ōsūs have the penult long: naturālīs, vulgārīs, humānus, natīvūs, odi-ōsus;

those in īcūs and īdūs have it short: bellīcus, cupīdus.

EXCEPTIONS: amīcus, antīcus, aprīcus, postīcus, pudīcus.

345. Verbal Adjectives in ilis have the penult short, as docīlis, faciīlis. But Derivatives from nouns have it long, as hostīlis, puerīlis.

EXCEPTIONS: humīlis from humus; parīlis from pār.

346. Adjectives in īnūs have the penult long, as:

divīnus, genuīnus, peregrīnus, vicīnus.

But if such Adjectives denote *time* or *material*, the penult is short, as: adamantīnus, crastīnus, diutīnus.

EXCEPTIONS; matutīnus, vespertīnus, repentīnus.

Final Syllables.

347. In words of more than one syllable, final **a**, **e**, and **y** are *short*, **i**, **o**, and **u** are *long*:

1. **a** is *short*: terră, tectă, capită.

EXCEPTIONS:

Ablative of the *First Declension*: terrā.

Vocative of *Greek words* in ās: Aeneā.

Imperative of *First Conjugation*: amā.

Most uninflected words as trīgintā, anteā, contrā; but: ită, quiă.

2. **e** is *short*: retě, ipsě, antě.

EXCEPTIONS:

Ablative of *Fifth Declension*, diē.

Imperative of *Second Conjugation*, mōnē.

Most Adverbs from **Adjectives** of the *Second Declension*, as: rectē, doctē. But notice: bēnē, mālē, saepē, temerē, supernē, infernē. impunē and necessē are from old forms impunīs and necessīs.

Greek words in e (η): Niobē, Tempē.

3. **i** is *long*: dominī, vigintī, amarī.

EXCEPTIONS:

nīsī, quasī.

Dative and **Vocative** of *Greek words*, Daphnidī, Alexī.

i is *common* in: mihī, tībī, sībī, ibī, ūbī.

Notice the **Compounds**: of ūbī: ubīnam, ubīvis, ubīque — of ibī: alībi, ibīdem — of ut, utī: utīnam, utīque.

4. **o** is *long*: bonō, amātō.

EXCEPTIONS:

Nouns of the *Third Declension* and **verbal forms**, as: leō, vėtō.

ēgō, dūō, mōdō, dummōdō, tantummōdō, quandō, quandōquidēm.

5. **u** is *always long*: cornū, fructū, auditū.

348. All *Final Syllables* that end in a single consonant other than **s** are *short*: ād, amāt, consūl, capūt.

EXCEPTIONS:

Compounds of pār, dispār, impār.—The *Adverbs* illic, illūc, istūc.

Many *Greek nouns*, as: aēr, aethēr, cratēr; also alēc, liēn.

349. Final **as**, **es**, **os** are long; final **is**, **us**, **ys** are short.

1. **as** is *long*: **Messiās**, **silvās**, **vocās**.

EXCEPTIONS:

Greek nouns in **ās**, **ādīs**, as **Arcās**, **Arcādīs**.

Greek accusative plur.: **herōās**, **Arcādās**.

anās, **anātis**.

2. **es** is *long*: **legēs**, **diēs**, **docēs**.

EXCEPTIONS:

Nom. Sing. Third Declension, when the Genitive has **ētīs**, **ītīs**, **īdīs** with *short* penult, as **milēs**, **segēs**, **obsēs**; but **abiēs**, **ariēs**, **pariēs**.

Compounds of **ēs**, *be*; as: **ādēs**

penēs (*Preposition*).

Greek words in **ēs** (*ες*) **Thracēs**, **Arcādēs**.

3. **os** is *long*: **deōs**, **nepōs**.

EXCEPTIONS: **compōs**, **impōs** — **Greek words** in **ōs**: **Delōs**.

4. **is** is *short*: **canīs**, **legīs**.

EXCEPTIONS:

Plural Cases of all Declensions: **mensīs**, **servīs**, **nobīs**, **omnīs**, **partīs** (*Accus. pl.*).

The Nominative of such substantives as have in the Genitive **ītīs**, **īnīs**, **entīs**, as **Salāmīs**, **Samnīs**, **Simōīs**, **—entīs**.

Second Pers. Sing. Pres. Indic. Active, Fourth Conjugation **audīs**; likewise **velīs**, **nolīs**, **malīs**, **possīs** and the **Compounds** of **sīs**. **pulvīs** and **sanguīs**.

5. **us** is *short*: **gladiūs**, **vulnūs**, **fructūs**, **amāmūs**.

EXCEPTIONS:

Gen. Sing. Nom. and Acc. Plur. Fourth Declension, **fructūs**.

Nominative of the *Third Declension* when the Genitive has a long **u**: **virtūs**, **palūs**, **tellūs**.

Greek words with **u** long (*ov*): **tripūs**.

6. **ys** (in words of Greek origin) is *short*: **chlamŷs**, **Halŷs**.

Monosyllables.

350. All words of *one syllable* that end in a vowel, are long: **ā**, **dā**, **mē**, **dē**, **hī**, **prō**, **tū**.

The attached particles **—quē**, **—vē**, **—nē**, **—cē**, **—tē**, **—ptē** are *short*.
On the Prefix **rē** see below 885.

351. Substantives and Adjectives of one syllable are *long*, when they end in a consonant even if the stem-syllable be short, as: *ōs*, *mōs*, *vēr*, *sōl*, *fūr*, *plūs*; *pēs* (*pēdis*), *bōs* (*bōvis*), *pār* (*pāris*).

EXCEPTIONS: *vīr*, *lāc*, *ōs* (*ossis*), *mēl*
cēr, *vās* (*vadis*), *fēl*.

hīc, *this one*, is sometimes short.

352. All other words of one syllable that end in a consonant, are short: *pēr*, *tēr*, *cīs*, *īn*, *fāc*.

EXCEPTIONS: *ēn*, *nōn*, *quīn* — *crās*, *cūr*, *sīn*
the Adverbs, *hīc*, *hūc*, *hāc*, *sīc*.

dīc and *dūc* have the quantity of their verbs; *ēs*, *be*, is short.

Quantity in Compounds.

353. Compounds generally retain the quantity of their component parts, as: *dūco*, *dēdūco*, *condūco*; *ēō*, *ābēō*, *ōbēō*, *īnēō*; *dīco*, *contrādīcō*.

354. *pro* is *short* in Greek words, as *prōphēta*; but *long* in Latin (880) though there are many exceptions, especially before *f*; as:

<i>prōcellā</i>	<i>prōfestūs</i>	<i>prōfundō</i>
<i>prōfānūs</i>	<i>prōfītēor</i>	<i>prōnēpōs</i>
<i>prōfārī</i>	<i>prōfīciscōr</i>	<i>prōpāgō</i>
<i>prōfectō</i>	<i>prōfūgiō</i>	<i>prōtervūs</i> .

355. Of the inseparable Prefixes, *dī*, *sē*, and *vē* are *long*, *rē* is *short*: *dīdūcō*, *sēdūcō*, *rēdūcō*.

EXCEPTIONS: *dīrīmō*, *dīsertūs*
rēligiō, *rēfert*, *rēliquiāe*.

356. In a few words, the quantity of the second part is changed. Such are: *pejērō*, from *jūrō*; *cognītūs* from *nōtūs*.

A remarkable change of quantity appears in the Compounds of *-dīcūs*, from *dīcō*: *fatidīcus*, *veridīcus*, *maledīcus*, and in: *innūba*, *pronūba*, from *nūbo*.

FIGURES OF PROSODY.

357. Elision is the *omission* or rather *partial suppression* of a final vowel or a final *m* when the following word begins with a vowel or *h*, as:

<i>deserto in litore</i>	<i>to be read</i> <i>desert' in litore</i>
<i>certae occumbere morti</i>	“ <i>cert' occumbere morti</i>
<i>supremum audire laborem</i>	“ <i>suprem' audire laborem</i> .

358. The practice of elision is followed in poetry to avoid the *hiātus* (*gaping*), or the meeting of two vowels in separate syllables. But *before* and *after Interjections* the hiatus is allowed, as:

O ēt | dē Lătī|ā, ō | ēt dē | gēntē Să|bīnā.

359. Elided syllables should be sounded but lightly. After a vowel or *m* final, the word *est* drops its *e* and is joined with the preceding syllable; as:

multa est, *read* multa'st; multum est, *read* multum'st.

360. *Synaerēsis*, or the *contraction* of two vowels which are commonly pronounced separately, is regular in the following words: *dēinde*, *prōinde*, *dēest*, *dēesse*, *āntehāc* (= *ānthāc*) and in all forms of the verb *anteire* (= *antīre*).

361. In like manner *i* and *u* before vowels are sometimes used as consonants with the sounds of *y* and *w*, as: *flūvīōrūm* say *flūvyōrūm*; *ābīētē* = *ābyētē*; *genūā* = *genwa*.

362. One syllable is sometimes resolved into *two* by *Diaerēsis*, as: *sī lū ae* = *sil vae*; *in sū ē tūs* = *in suē tūs*.

363. *Syncōpe*, a *cutting short* is the taking away of one or more letters from the middle of a word, as: *saeculum* for *saecūlum*; *prendere* for *prehendere*.

364. *Apocōpe*, a *cutting off*, is the cutting off a letter or letters from the end of a word, as: *viden*, for *videsne*; *ain* for *aisne*.

365. *Systōle* is the *shortening* of a long syllable, as: *dedē*-*runt* for *dedērunt*; *Diastōle* the *lengthening* of a short syllable, as *Prīamīdes* for *Prīamides*.

366. *Epenthēsis* is the *insertion* of a letter or a syllable in the middle of a word, as in the old forms *sīēt*, *possīēt* for *sīt*, *possīt*.

367. *Tmēsis* is the *separation* of compound words into their parts, as:

quam rem cunque	for,	quamcunque rem
per mihi gratum	“	mihi pergratum
super unus eram	“	unus superēram.

ESSENTIALS OF VERSIFICATION.

368. A verse, or line of poetry consists of a series of measures which are called Feet.

The feet most frequently employed in Latin verse are the following:

Of two syllables.

˘˘	Pyrrhichius, <i>Pyrrhic</i>	pătēr
— —	Spondēus, <i>Spondee</i>	vīrtūs
˘ —	Iambus, <i>Iambus</i>	ămāns
— ˘	{ Trochaeus, <i>Trochee</i> }	mătēr
	{ Chorēus, <i>Choree</i> }	

Of three syllables.

˘˘˘	Tribrāchys, <i>Tribrach</i>	ădērīt
— — —	Molossus, <i>Molossus</i>	mōrtālēs
˘˘˘	Dactylus, <i>Dactyl</i>	tēmpōră
˘˘ —	Anapaestus, <i>Anapaest</i>	săpīēns
˘ — ˘	Amphibrāchys, <i>Amphibrach</i>	ădēssē
— ˘ —	{ Amphimācrus, <i>Amphimacer</i> }	fēcērānt
	{ Creticus, <i>Cretic</i> }	
˘ — —	Bacchius, <i>Bacchius</i>	ămōrī
— — ˘	Antibacchius, <i>Antibacchius</i>	pēccătă

Of Feet of four syllables the following are recognized:

˘˘˘˘	Proceleusmaticus, <i>Proceleusmatic</i>	cělērītēr
— — — —	Dispondēus, <i>Double Spondee</i>	īntērrūmpūnt
˘˘˘˘	Ditrochaeus, <i>Double Trochee</i>	īnfīdēlīs
˘˘˘˘	Diambus, <i>Double Iambus</i>	rēnūntiāns
˘˘˘˘	Ionicus a minōre, <i>Lesser Ionic</i>	mētūētēs
˘˘˘˘	Ionicus a majōre, <i>Greater Ionic</i>	sēntēntiă
˘˘˘˘	Choriambus, <i>Choriambus</i>	cūrrīcūlō
˘˘˘˘	Antispastus, <i>Antispast</i>	vērēcūdūs.

369. The Unit of measure is the *short syllable* (˘); this is called a *mora* (*time*). A *long syllable* (—) is regularly equal to two *morae*. Accordingly in some verses, two short syllables may be used instead of a long, or a long instead of two short.

370. Rhythm is the *alternate* elevation and depression of the voice at certain intervals of time. That part of the foot which is distinguished from the rest by a greater stress of voice is called **Arsis**, the other part **Thesis**. The stress of voice laid upon the arsis is called *ictus* (*beat*); it is marked thus ˘.

371. The natural arsis is invariably on the long syllable or syllables of a foot; hence the *Trochee* and *Dactyl* have the ictus on the first syllable, the *Iambus* and *Anapaest* on the last, and the *Cretic* on the first and last. Only those feet which consist of both long and short syllables can have Arsis and Thesis, or Rhythm, and are, therefore, called **Rhythmical Feet**. Those consisting entirely of long or entirely of short syllables are only used as substitutes for rhythmical feet, and take the ictus of the foot for which they stand; hence, a Spondee when used for the Dactyl takes the ictus of the Dactyl, viz: on the first syllable; but when used for the Anapaest, it takes the Anapaestic rhythm, viz: the ictus on the last syllable.

372. **Rhythmical Feet** are *simple* when they have only one arsis, and *compound* when they have more than one. If the arsis follows, the rhythm is called *ascending*, if it precedes, *descending*.

373. A **Verso** is *simple* when it has one dominant measure which determines the rhythm of the whole verse; and *compound*, when different rhythms are combined in the same verse. The latter are only found in lyric poetry.

374. A verse takes its name from the predominant measure as *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*, and from the number of feet that compose it, as, *Hexameter*, *Pentameter*, *Tetrameter*, *Trimeter*, *Dimeter*, *Monometer*.

375. In **Dactyls** and all compound rhythmical feet (see above **372**) a measure is *a single foot*; accordingly, a verse having five dactyls is called a *pentameter*; one having six dactyls, *hexameter*.

376. **Trochaic**, **Iambic**, and **Anapaestic** verses are measured *not by single feet, but by pairs* (*dipodia*, *dipody*). In these rhythms a *monometer* contains two feet, a *dimeter* four, a *trimeter* six, a *tetrameter* eight.

377. A verse is termed **Acatalectic** (*not halting short*) when its last foot is complete; a verse lacking a syllable at the end is called **Catalectic**; it is *catalectic in syllabam*, or *in bisyllabum*, according to the number of syllables in the last foot.

378. The last syllable of a verse may be long or short indifferently, and is, therefore, called *syllaba anceps*, because the time wanting is made up by pause.

379. Most simple verses have certain breaks or pauses to rest the voice, and to prevent monotony. The *break* occasioned by the ending of a word in the middle of a foot, is called *Caesūra* marked thus †. The verse

$\bar{\text{u}} \cup \cup | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \quad \cup \cup | \bar{\text{u}} \cup \quad \cup | \bar{\text{u}} -$

Donec † eris † felix † multos † numerabis † amicos

has five *Caesūrae*. Again, the *coincidence* of the end of a word with the end of a foot is called *Diaerēsis* marked thus ||.

$\bar{\text{u}} \cup \cup | \bar{\text{u}} \cup \cup | \bar{\text{u}} \quad || \quad \bar{\text{u}} \cup \cup | \bar{\text{u}} \cup \cup | \bar{\text{u}} -$

Tempora || si fuerint || nubila || solus eris.

Every verse must have, about its middle, one principal *caesūra* or *diaerēsis*.

380. *Caesūra* is prevailing in *Iambic* and *Dactylic* verses, while the *Anapaestic Dimeter*, *Trochaic Tetrameter*, *Dactylic Pentameter* and the *Choriambic* verse have a fixed *diaerēsis* in the middle of the verse.

381. A *caesūra* occurring after the *arsis* of a foot is called *masculine*; a *caesūra* occurring after the *thesis* is called *feminine*:

$\bar{\text{u}} \cup \cup | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \cup \quad \cup | \bar{\text{u}} \cup$

Una salus † victis † nullam † sperare † salutem.

masc.
masc.
masc.
fem.

A *caesūra* may be found in any foot of the verse except the first.

382. In *Iambic* and *Dactylic* metres, the *Caesūrae* are named according to the number of half-feet before them, thus:

- | | | |
|-------------------|-------------------|--------------------------------|
| 1. trithemimēres | ($\frac{3}{2}$) | at the end of the 3d half foot |
| 2. penthemimēres | ($\frac{5}{2}$) | “ 5th “ |
| 3. hephthemimēres | ($\frac{7}{2}$) | “ 7th “ |
| 4. ennehemimēres | ($\frac{9}{2}$) | “ 9th “ |

They are all represented in the following hexameter:

$\bar{\text{u}} \cup \cup | \bar{\text{u}} \quad \cup \cup | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \quad \varpi | \bar{\text{u}} \quad \cup \cup | \bar{\text{u}} -$

Ille latus † niveum † molli † fultus † hyacyntho.

1
2
3
4

383. To read verse *rhythmically* is an accomplishment which must be taught orally. Observing the rules of quantity and versification, take care not to dwell on the rhythm of the verse to the neglect of accent and connection of the words. The ordinary mode of scanning, as:

$\bar{\text{u}} \cup \cup | \bar{\text{u}} \varpi | \bar{\text{u}} \varpi | \bar{\text{u}} \cup \cup | \bar{\text{u}} \cup \cup | \bar{\text{u}} -$

Donece risfe lixmul tosnume rabisa micos

is worse than useless.

DACTYLIC HEXAMETER.

384. The **Dactylic Hexameter** (**Heroic Verse**) or simply **Hexameter** consists regularly of six dactyls and is *catalectic* in bisyllābum. Spondees may be substituted for the dactyl in the first four feet. Rarely a spondee is found in the fifth place, and when it is, the verse is called **Spondaic**. Accordingly its formula is:

⏏ | ⏏ | ⏏ | ⏏ | ⏏⏏ | ⏏

385. Of the great number of possible *caesūrae* in the Hexameter the following are the most usual:

The principal *caesūra* is the **Penthemimeral**, or masculine *caesūra* of the third foot, as:

⏏⏏⏏ | ⏏⏏⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏⏏⏏ | ⏏ —
Arma virumque cano, † Trojae qui primus ab oris.

The next is the feminine *caesūra* of the third foot, also called *μετὰ τρίτον τροχαῖον*, as:

⏏ ⏏ | ⏏ ⏏⏏ | ⏏⏏ ⏏ | ⏏ ⏏⏏ | ⏏ ⏏⏏ | ⏏ ⏏
O passi graviora, † dabit deus his quoque finem.

Then comes the **Hephthemimeral** in the arsis of the fourth foot, usually accompanied by the **trithemimēres** after the second arsis, as:

⏏ ⏏⏏ | ⏏ ⏏ | ⏏⏏ ⏏ | ⏏ ⏏⏏ | ⏏ ⏏⏏ | ⏏ ⏏
Stat sonipes † ac frena ferox † spumantia mandit.

386. The last word of a Hexameter should be either a *disyllable*, or a *trisyllable*; monosyllables at the end denote emphasis, as:

⏏ ⏏⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏⏏⏏ | ⏏ —
Parturiunt montes † nascetur ridiculus mus.

387. In the first part of the verse variety in the use of dactyls and spondees has an agreeable effect. A light and rapid movement is produced by the frequent recurrence of dactyls, a slow and heavy one by that of spondees. The following examples have been chosen with especial reference to this point:

⏏ ⏏⏏ | ⏏⏏ ⏏ | ⏏ ⏏⏏ | ⏏⏏⏏ | ⏏⏏⏏ | ⏏⏏⏏ | ⏏ ⏏
Quadrupedante † putrem † sonitu † quatit ungula campum.

⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏⏏⏏ | ⏏ —
(Cyclōpes) Illi inter † sese † magna † vi brachia tollunt.

ELEGIAC PENTAMETER.

388. The **Elegiac Pentameter** consists of two parts separated by *Diaerësis*. Each part consists of two dactyls and the arsis of a third; the first part admits spondees, the second does not:

$\text{— } \cup \cup | \text{— } \cup \cup | \text{— } || \text{— } \cup \cup | \text{— } \cup \cup | \text{— }$
 Tempora si fuerint nubila solus eris.

It derives its name from the number of dactyls. ($2\frac{1}{2} + 2\frac{1}{2} = 5$.)

389. The **Elegiac Pentameter** is seldom, if ever, used except in the *Elegiac Distich*, which consists of the *Hexameter* followed by the *Pentameter*:

$\text{— } \cup \cup | \text{— } \cup \cup | \text{— } || \text{— } \cup \cup | \text{— } \cup \cup | \text{— }$
 Donec eris felix, multos numerabis amicos;
 $\text{— } \cup \cup | \text{— } \cup \cup | \text{— } || \text{— } \cup \cup | \text{— } \cup \cup | \text{— }$
 Tempora si fuerint nubila, solus eris.

390. No monosyllables can stand at the end of either part of the *Pentameter*, except when preceded by another one, as:

$\text{— } \cup \cup | \text{— } \cup \cup | \text{— } || \text{— } \cup \cup | \text{— } \cup \cup | \text{— }$
 Magna tamen spes est in bonitate Dei.

391. Neither *syllāba anceps* nor *hiātus* is allowed at the *diaerësis*. Almost every *Pentameter* ends in a dissyllable, and elision is avoided.

IAMBIC TRIMETER.

392. The most common form of Iambic verse is the **Senarian**, or **Iambic Trimeter**; it is of frequent occurrence in lyric poetry, and is also the ordinary verse of dramatic dialogue. Since the final syllable must be *anceps*, the formula of the verse is as follows:

$\cup \text{— } \cup \text{— } | \cup \text{— } \cup \text{— } | \cup \text{— } \cup \text{— }$

393. In the **Iambic Trimeter** a *Spondee* or its equivalent (*Anapaest* or *Dactyl* with Iambic ictus — $\cup \cup$) may be regularly substituted in the odd places (1st, 3d, 5th foot), also a *Tribrach* ($\cup \cup \cup$) anywhere except in the last place.

394. The principal *caesūra* of the **Iambic Trimeter** is either the *penthemimeral* which falls on the middle of the 3d foot, or the *hepthemimeral* which falls on the middle of the fourth foot.

COMPOUND VERSES.

395. A verse is **compound** if different measures are combined in the same to produce a more artificial movement especially

characteristic of lyric poetry. If a dactylic rhythm passes into trochees, the movements are intermediate between those of prose and poetry. Hence the name **Logaoedic verse** (from *λόγος*, prose, and *αοιδή*, song). Sometimes an introductory foot of two syllables which is called **Basis** and commonly marked thus X, is put before the dactylic or logaoedic series. The **Verses** constructed upon the **Logaoedic** form (especially those used by Horace) are the following:

1. **Adonic** (a dactyl; a trochee):

$\underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup$
 Térruit úrbem.

2. **Aristophanic** (a dactyl; two trochees):

$\underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup | \underline{\text{X}} \quad \cup$
 Lýdia díe per ómnes.

3. **Pherecratean** (basis; a dactyl; a trochee):

$\underline{\text{X}} \quad \underline{\text{X}} \quad | \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup$
 Víx duráre carínae.

4. **Glyconic** (basis; a dactyl; trochaic dipody *catalectic*):

$\underline{\text{X}} \quad \underline{\text{X}} \quad | \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup | \underline{\text{X}} \quad \cup$
 Rómae princípis úrbium.

5. **Lesser Sapphic** (double basis; a dactyl; two trochees):

$\underline{\text{X}} \quad \underline{\text{X}} \quad \underline{\text{X}} \quad \underline{\text{X}} \quad | \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup | \underline{\text{X}} \quad \cup$
 Integór vitáe scelerísque púrus.

6. **Greater Sapphic** (double basis; a dactyl; a trochee *catalectic*; a dactyl; two trochees):

$\underline{\text{X}} \quad \underline{\text{X}} \quad \underline{\text{X}} \quad \underline{\text{X}} \quad | \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup || \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup | \underline{\text{X}} \quad \cup$
 Té Deós oró, Sybarín cúr properás amándo.

7. **Lesser Asclepiadean** (basis; a dactyl; a trochee *catalectic*; a dactyl; a trochaic dipody *catalectic*):

$\underline{\text{X}} \quad \underline{\text{X}} \quad | \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup || \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup | \underline{\text{X}} \quad \cup$
 Máecenás atavís édite régibús.

8. **Greater Asclepiadean** (basis; a dactyl; a trochee *catalectic*; a dactyl; a trochee *catalectic*; a dactyl; trochaic dipody *catalectic*):

$\underline{\text{X}} \quad \underline{\text{X}} \quad | \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup || \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup || \underline{\text{X}} \quad \cup \cup | \underline{\text{X}} \quad \cup | \underline{\text{X}} \quad \cup$
 Núllam Váre sacrá víte priús séveris árborem.

In the *Greater Sapphic* and both the *Asclepiadeans*, the dactyl with the catalectic trochee appears a simple Choriambus: $\underline{\text{X}} \quad \cup \cup \underline{\text{X}}$; hence these metres have obtained the general name of **Choriambic**.

9. **Lesser Alcaic** (two dactyls; two trochees):

$\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup$
 Virginibús puerisque cánto.

10. **Greater Alcaic** (anacrūsís; double basis; a dactyl; trochaic dipody *catalectic*):

$\cup : \underline{\text{—}} \times \underline{\text{—}} \underline{\text{—}} \times \underline{\text{—}} \parallel \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup$
 Justum ét tenácem próposití virúm.

One or more syllables placed before the proper beginning of the measure are called an anacrūsís; it is separated by a colon:

11. **Archilochian** (dactylic tetramēter; three trochees):

$\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}} \uparrow \varpi | \underline{\text{—}} \cup \cup || \underline{\text{—}} \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup$
 Sólvitur ácris hiéms † gratá vice vérís ét Favóni.

METRES OF HORACE.

396. Verses are combined in two different ways. Either the same verse is repeated throughout; such are the *Heroic Hexameter* and the *Iambic Trimeter*. Or the same verse or different verses recurring in a certain order are combined in a **Stanza** or **Strophe**. A strophe of two lines is called a **Distich**; of three, a **Tristich**; of four a **Tetrastich**.

397. Horace uses the Hexameter in his Epistles and Satires. The Odes include nineteen varieties of strophe, viz.:

1. **Alcaic Strophe**, consisting of:

Two Greater Alcaics $\left\{ \begin{array}{l} \cup : \underline{\text{—}} \times \underline{\text{—}} \underline{\text{—}} \times \underline{\text{—}} \parallel \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup \\ \cup : \underline{\text{—}} \times \underline{\text{—}} \underline{\text{—}} \times \underline{\text{—}} \parallel \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup \end{array} \right\} \quad 925. 10$

One Trochaic Dimeter with anacrusis $\cup : \underline{\text{—}} \cup \underline{\text{—}} \cup | \underline{\text{—}} \cup \underline{\text{—}} \cup$

One Lesser Alcaic $\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup \quad 925. 9$

Justum ét tenácem próposití virúm
 Non civium árdor práva jubéntiúm
 Non vúltus instantís tyránni
 Ménte quatít solidá neque Aúster.

2. **Sapphic Strophe** (minor), consisting of:

Three lesser Sapphics $\left\{ \begin{array}{l} \underline{\text{—}} \times \underline{\text{—}} \underline{\text{—}} \times \underline{\text{—}} | \underline{\text{—}} \uparrow \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup \\ \underline{\text{—}} \times \underline{\text{—}} \underline{\text{—}} \times \underline{\text{—}} | \underline{\text{—}} \uparrow \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup \\ \underline{\text{—}} \times \underline{\text{—}} \underline{\text{—}} \times \underline{\text{—}} | \underline{\text{—}} \uparrow \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \cup \end{array} \right\} \quad 925. 5$

One Adonic $\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \quad 925. 1$

Jáms satis terrís nivis átque dírae
 Grándinís misít pater ét rubénte
 Déxterá sacrás jaculátus árces
 Térruit úrbem.

3. **Sapphic Strophe (major), consisting of:**

One Aristophanic $\underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup$ 925. 2

One Greater Sapphic $\underline{\quad}^{\times} \cup \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup$ 925. 6

Two pairs are combined into a tetrastich.

Lýdia dic per ómnes

Té deós oró, Sybarín cúr properás amándo.

4. **Asclepiadean Strophe I. (minor), consisting of:**

Lesser Asclepiadeans $\left\{ \begin{array}{l} \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \\ \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \end{array} \right\}$ 925. 7

repeated in tetrastichs: .

Máecenás, atavís édite régibús

O et praesidium ét dúlce decús meúm.

5. **Asclepiadean Strophe II., consisting of:**

One Glyconic $\underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup$ 925. 4

One Lesser Asclepiadean $\underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup$ 925. 7

alternating, and so forming tetrastichs.

Návis, quáe tibi créditoúm

Débes Vérgiliúm, finibus Atticís

Réddas incolumém, precór,

Et servés animáe dímidíúm meáe.

6. **Asclepiadean Strophe III., consisting of:**

Three Lesser Asclepiadeans $\left\{ \begin{array}{l} \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \\ \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \\ \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \end{array} \right\}$ 925. 7

One Glyconic $\underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup$ 925. 4

Quís desíderió sít pudor áut modús

Tám carí capítís? — Praécipe lúgubrés

Cántus, Mélpomené, cuí liquidám patér

Vócem cúm cythará dedit.

7. **Asclepiadean Strophe IV., consisting of:**

Two Lesser Asclepiadeans $\left\{ \begin{array}{l} \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \\ \underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} || \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup \end{array} \right\}$ 925. 7

One Pherecratean $\underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} \sqcup$ 925. 3

One Glyconic $\underline{\quad}^{\times} - | \underline{\quad} \cup \cup | \underline{\quad} \cup | \underline{\quad} \sqcup$ 925. 4

O fons Bándusiáe spléndidiór vitró

Dúlci dígne meró, nón sine flóribús

Crás donáberis háedo

Cuí frons túrgida córaibús.

8. **Asclepiadean Strophe V.**, consisting of the

$$\text{Greater Asclepiadean repeated in fours} \left\{ \begin{array}{l} \underline{\overset{\text{X}}{\text{—}}} | \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \\ \underline{\overset{\text{X}}{\text{—}}} | \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \\ \underline{\overset{\text{X}}{\text{—}}} | \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \\ \underline{\overset{\text{X}}{\text{—}}} | \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} || \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup | \underline{\text{—}} \end{array} \right\} 925.8$$

Tú ne quáesierís, scíre nefás quém mihi, quém tibi
Fínem dí dederínt, Leúconoé, néc Babylóniós
Téntaris numerós. At meliús, quídquid erít patí!
Seú plurés hiemés, seu tribuít Júppiter últimám.

9. **Alcmanian Strophe**, consisting of:

Dactylic Hexameter $\underline{\text{—}} \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \dagger \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \cup \cup | \underline{\text{—}} \varpi$
Dactylic Tetrameter $\underline{\text{—}} \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \cup \cup | \underline{\text{—}} \varpi$

Quó nos cúnque ferét meliór fortuna parénte,
Ibimus ó socií comitésque.

10. **Archilochian Strophe I.**, consisting of:

Dactylic Hexameter $\underline{\text{—}} \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \dagger \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \cup \cup | \underline{\text{—}} \varpi$
Dactylic Trimeter $\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}}$

Díffugére nivés, redeúnt jam grámina cámpis
Arboribúsque comáe.

11. **Archilochian Strophe II.**, consisting of:

Dactylic Hexameter $\underline{\text{—}} \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \dagger \varpi | \underline{\text{—}} \varpi | \underline{\text{—}} \cup \cup | \underline{\text{—}} \varpi$
Iambic Dimeter $\varpi \underline{\text{—}} \cup \underline{\text{—}} | \varpi \underline{\text{—}} \cup \underline{\text{—}}$
Dactylic Trimeter $\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}}$

Hórrida témpetás caelúm contráxit et ímbres
Nivésque deducúnt Jovem:
Núnc mare, núnc silvae.

The second and third lines of this strophe are often written as one verse.

12. **Archilochian Strophe III.**, consisting of:

Iambic Trimeter $\varpi \underline{\text{—}} \cup \underline{\text{—}} | \varpi || \underline{\text{—}} \cup \underline{\text{—}} | \varpi \underline{\text{—}} \cup \underline{\text{—}}$
Dactylic Trimeter $\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}}$
Iambic Dimeter $\varpi \underline{\text{—}} \cup \underline{\text{—}} | \varpi \underline{\text{—}} \cup \underline{\text{—}}$

Pectí, nihil me sícut antea júvat
Scribere vérsiculos
Amóre perculsúm gravi.

The second and third lines of this strophe are often written as one verse.

13. **Archilochian Strophe IV.**, consisting of:

Archilochian ′ ∞ | ′ ∞ | ′ † ∞ | ′ ∪ ∪ || ′ ∪ | ′ ∪ | ′ ∅ 925. 11
Iambic Trimeter ∪ ′ ∪ — | ∅ † ′ ∪ — | ∪ ′ ∅

Sólvitur ácris hiéms gratá vice vérís ét Favóni
Trahúntque siccas máchinae carínas.

Two pairs are combined to form a tetrastich.

14. **Iambic Trimeter** alone (see 922).

15. **Iambic Strophe**, consisting of:

Iambic Trimeter ∅ ′ ∪ — | ∅ † ′ ∪ — | ∅ ′ ∪ ∪
Iambic Dimeter ∅ ′ ∪ — | ∅ ′ ∪ ∪

Beátus ille qui procul negótiis
Ut prísca gens mortálium.

16. **Pythiambic Strophe I.**, consisting of:

Dactylic Hexameter ′ ∞ | ′ ∞ | ′ † ∞ | ′ ∞ | ′ ∪ ∪ | ′ ∅
Iambic Dimeter ∪ ′ ∪ — | ∅ ′ ∪ ∪

Nóx erat, ét caeló fulgébat lúna seréno
Intér minora sídera.

17. **Pythiambic Strophe II.**, consisting of:

Dactylic Hexameter ′ ∞ | ′ ∞ | ′ † ∞ | ′ ∞ | ′ ∪ ∪ | ′ ∅
Iambic Trimeter ∅ ′ ∪ — | ∅ † ′ ∪ — | ∅ ′ ∪ ∪

Alterá jám teritúr bellís civílibus áetas,
Suís et ipsa Róma viribús ruit.

18. **Trochaic Strophe**, consisting of:

Trochaic Dimeter ′ ∪ — ∅ | ′ ∪ ∪
Iambic Trimeter ∅ ′ ∪ — | ∅ † ′ ∪ — | ∪ ′ ∅

Nón ebur neque aúreum
Meá renidet ín domo lacúnar.

19. **Lesser Ionics** (see 898).

Two Dipodies { ∪ ∪ ′ — | ∪ ∪ ′ — ||
 { ∪ ∪ ′ — | ∪ ∪ ′ — ||
Two Tripodies { ∪ ∪ ′ — | ∪ ∪ ′ — | ∪ ∪ ′ — ||
 { ∪ ∪ ′ — | ∪ ∪ ′ — | ∪ ∪ ′ — ||

Miserárum est neque amóri
Dare lúdum neque dúlci
Mala víno lavere áut exanimári
Metuéntes patruáe verbera línguae.

398. INDEX TO THE METRES OF HORACE.

The references are to the numbers in the preceding paragraph.

LIB. I.

- | | |
|-------------------------------|---------------------------|
| 1. Maecenas atavis: 4. | 20. Vile potabis: 2. |
| 2. Jam satis terris: 2. | 21. Dianam tenerae: 7. |
| 3. Sic te diva: 5. | 22. Integer vitae: 2. |
| 4. Solvitur acris hiems: 13 | 23. Vitas hinnuleo: 7. |
| 5. Quis multa: 7. | 24. Quis desiderio: 6. |
| 6. Scriberis Vario: 6. | 25. Parcius junctas: 2. |
| 7. Laudabunt alii: 9. | 26. Musis amicus: 1. |
| 8. Lydia dic: 3. | 27. Natis in usum: 1. |
| 9. Vides ut alta: 1. | 28. Te maris: 9. |
| 10. Mercuri facunde nepos: 2. | 29. Icci beatis: 1. |
| 11. Tu ne quaesieris: 8. | 30. O Venus: 2. |
| 12. Quem virum: 2. | 31. Quid dedicatum: 1. |
| 13. Cum tu Lydia: 5. | 32. Poscimus: 2. |
| 14. O navis: 7. | 33. Albi ne doleas: 6. |
| 15. Pastor cum traheret: 6. | 34. Parcus deorum: 1. |
| 16. O matre pulchra: 1. | 35. O diva: 1. |
| 17. Velox amoenum: 1. | 36. Et ture: 5. |
| 18. Nullam Vare: 8. | 37. Nunc est bibendum: 1. |
| 19. Mater saeva: 5. | 38. Persicos odi: 2. |

LIB. II.

- | | |
|--------------------------|----------------------------|
| 1. Motum ex Metello: 1. | 11. Quid bellicosus: 1. |
| 2. Nullus argento: 2. | 12. Nolis longa: 6. |
| 3. Aequam memento: 1. | 13. Ille et nefasto: 1. |
| 4. Ne sit ancillae: 2. | 14. Eheu fugaces: 1. |
| 5. Nondum subacta: 1. | 15. Jam pauca: 1. |
| 6. Septimi Gades: 2. | 16. Otium divos: 2. |
| 7. O saepe mecum: 1. | 17. Cur me querelis: 1. |
| 8. Ulla si juris: 2. | 18. Non ebur: 18. |
| 9. Non semper imbres: 1. | 19. Bacchum in remotis: 1. |
| 10. Rectius vives: 2. | 20. Non usitata: 1. |

LIB. III.

- | | |
|--------------------------|-------------------------|
| 1. Odi profanum: 1. | 7. Quid fles: 7. |
| 2. Angustam amice: 1. | 8. Martiis caelebs: 2. |
| 3. Justum et tenacem: 1. | 9. Donec gratus: 5. |
| 4. Descende caelo: 1. | 10. Extremum Tanain: 6. |
| 5. Caelo tonantem: 1. | 11. Mercuri nam te: 2. |
| 6. Delicta majorum: 1. | 12. Miserarum est: 19. |

13. O fons Bandusiae: 7.
14. Herculis ritu: 2.
15. Uxor pauperis: 5.
16. Inclusam Danaën: 6.
17. Aeli vetusto: 1.
18. Faune nympharum: 2.
19. Quantum distet: 5.
20. Non vides: 2.
21. O nata mecum: 1.

22. Montium custos: 2.
23. Caelo supinas: 1.
24. Intactis opulentior: 5.
25. Quo me Bacche: 5.
26. Vixi puellis: 1.
27. Impios parrae: 2.
28. Festo quid: 5.
29. Tyrrhena regum: 1.
30. Exegi monumentum: 4.

LIB. IV.

1. Intermissa Venus: 5.
2. Pindarum quisquis: 2.
3. Quem tu Melpomene: 5.
4. Qualem ministrum: 1.
5. Divis orte bonus: 6.
6. Dive quem proles: 2.
7. Diffugere nives: 10.
8. Donarem pateras: 4.

9. Ne forte credas: 1.
10. O crudelis adhuc: 8.
11. Est mihi nonum: 2.
12. Jam veris comites: 6.
13. Audivere Lyce: 7.
14. Qua cura patrum: 1.
15. Phoebus volentem: 1.
- Carmen Saeculare: 2.*

EPODES.

1. Ibis liburnis: 15.
2. Beatus ille: 15.
3. Parentis olim: 15.
4. Lupis et agnis: 15.
5. At O deorum: 15.
6. Quid immerentes: 15.
7. Quo quo scelesti: 15.
8. Rogare longo: 15.
9. Quando repostum: 15.

10. Mala soluta: 15.
11. Pecti nihil: 12.
12. Quid tibi, vis: 9.
13. Horrida tempestas: 11.
14. Mollis inertia: 16.
15. Nox erat: 16.
16. Altera jam: 17.
17. Jam jam efficaci: 14.

MISCELLANEOUS.

THE ROMAN CALENDAR.

399. The Roman Year, by the reformed Calendar of *Julius Caesar*, had 365 days, divided as at present into 12 months:

Januarius,	31 days.	Maius,	31 days.	September,	30 days.
Februarius,	28 “	Junius,	30 “	Octōber,	31 “
Martius,	31 “	Quintilis,	31 “	November,	30 “
Aprilis,	30 “	Sextilis,	31 “	December.	31 “

Every fourth year the 24th of February (VI. Kal. Mart.) was counted twice giving 29 days to that month. The *Intercalary day* — 25th of February — was called bis sextus.

In early times the year began in March; hence the names, Quintilis, Sextilis, September, etc. Quintilis and Sextilis were afterwards changed to Julius and Augustus, in honor of the first two Cæsars.

400. The first day of the month was called *Kalendæ* (*Calends*); on the *fifteenth* day of March, May, July, and October, but the *thirteenth* of the other months, were the *Idūs* (*Ides*); on the *seventh* day of March, May, July, and October, but the *fifth* of the other months were the *Nonæ* (*Nones*). To these the names of the months were added as Adjectives, as: *Kalendæ Januariæ* = *Jan. 1*; *Nonæ Februariæ* = *Febr. 5*; *Idus Martiæ* = *March 15*.

401. From these three points the days of the month were reckoned *backward* in the following manner: The *day before* each of them was expressed by *pridie* with the Accusative, as:

pridie Kalendas Januarias = *Dec. 31*.

pridie Nonas Januarias = *Jan. 4*.

pridie Idus Januarias = *Jan. 12*.

In counting further backward the point of departure was, by Roman custom, counted in the reckoning so that *ante diem tertium Kal. Jan.* means *two days before the Calends of January*; *ante diem quartum Kal. Jan.*, *three days before the Calends of January*, and so on. This combination is treated as *one indeclinable word*, so that it can be used with prepositions, as: *ex ante diem III. Nonas Junias usque ad pridie Kal. Septembres*, *from June 3 to August 31*.

402. In stating the day of a month, two different constructions are used. The original construction is *die tertio ante Kalendas Martias, February 27.*; but *die* and *ante* are regularly omitted, thus: *tertio Kalendas Martias*, or in figures: *III. Kal. Mart.* The other form is: *ante diem tertium Kalendas Martias*, or in figures: *a. d. III. Kal. Mart.*

403.

CALENDAR FOR THE YEAR.

*Days of
our months.*

January.

February.

1.	KALENDIS JAN.	KALENDIS FEB.
2.	IV. Nonas Jan.	IV. Nonas Feb.
3.	III. " "	III. " "
4.	prid. " "	prid. " "
5.	NONIS JAN.	NONIS FEB.
6.	VIII. Idus Jan.	VIII. Idus Feb.
7.	VII. " "	VII. " "
8.	VI. " "	VI. " "
9.	V. " "	V. " "
10.	IV. " "	IV. " "
11.	III. " "	III. " "
12.	prid. " "	prid. " "
13.	IDIBUS JAN.	IDIBUS FEB.
14.	XIX. Kalendas Feb.	XVI. Kalendas Mart.
15.	XVIII. " "	XV. " "
16.	XVII. " "	XIV. " "
17.	XVI. " "	XIII. " "
18.	XV. " "	XII. " "
19.	XIV. " "	XI. " "
20.	XIII. " "	X. " "
21.	XII. " "	IX. " "
22.	XI. " "	VIII. " "
23.	X. " "	VII. " "
24.	IX. " "	VI. " "
25.	VIII. " "	V. " "
26.	VII. " "	IV. " "
27.	VI. " "	III. " "
28.	V. " "	prid. " "
29.	IV. " "	[prid. Kal. Mart. in leap-
30.	III. " "	year, the VI. Kal. (24th)
31.	prid. " "	being counted twice.]

(So *Aug., Dec.*)

*Days of
our months.*

March.

April.

1.	KALENDIS MART.	KALENDIS APR.
2.	VI. Nonas Mart.	IV. Nonas Apr.
3.	V. " "	III. " "
4.	IV. " "	prid. " "
5.	III. " "	NONIS APR.
6.	prid. " "	VIII. Idus Apr.
7.	NONIS MART.	VII. " "
8.	VIII. Idus Mart.	VI. " "
9.	VII. " "	V. " "
10.	VI. " "	IV. " "
11.	V. " "	III. " "
12.	IV. " "	prid. " "
13.	III. " "	IDIBUS APR.
14.	prid. " "	XVIII. Kalendas Maias.
15.	IDIBUS MART.	XVII. " "
16.	XVII. Kalendas Aprilis.	XVI. " "
17.	XVI. " "	XV. " "
18.	XV. " "	XIV. " "
19.	XIV. " "	XIII. " "
20.	XIII. " "	XII. " "
21.	XII. " "	XI. " "
22.	XI. " "	X. " "
23.	X. " "	IX. " "
24.	IX. " "	VIII. " "
25.	VIII. " "	VII. " "
26.	VII. " "	VI. " "
27.	VI. " "	V. " "
28.	V. " "	IV. " "
29.	IV. " "	III. " "
30.	III. " "	prid. " "
31.	prid. " "	(So June, Sept., Nov.)

(So May, July, Oct.)

404. To turn Roman dates into English:

For **Calends**: Add *two* to the days of the preceding month, and subtract the given number.

For **Ides** and **Nones**: Add *one* to the date of the Nones and Ides of the month in question, and subtract the given number.

EXAMPLES: a. d. VIII. Kal. Febr. $(31 + 2 - 8) = \text{Jan. 25.}$

a. d. IV. Non. Mart. $(7 + 1 - 4) = \text{March 4.}$

a. d. IV. Id. Sept. $(13 + 1 - 4) = \text{Sept. 10.}$

405. The **Year** was designated by the names of the Consuls for that year: but was also reckoned from the building of the City (*ab urbe condita, anno urbis conditae*) which, according to Varro, corresponds with the 753d year B. C. In order to reduce such dates to those of the Christian era, if the given number be less than 754, subtract it from the latter, and the remainder will be the year B. C. as: a. u. c. 691 (the year of Cicero's consulship) = B. C. 63; if greater than 753, subtract 753 from it, and the remainder will be the year after Christ (A. D.), as: a. u. c. 767 (the year of Augustus' death) = 14 A. D.

406. The **Week** of seven days (*hebdōmas*) was not in use among the Romans under the republic, but was introduced under the emperors. The days of the week were named from the planets:

dies Solis, <i>Sunday</i>	dies Jovis, <i>Thursday</i>
dies Lunae, <i>Monday</i>	dies Venēris, <i>Friday</i>
dies Martis, <i>Tuesday</i>	dies Saturni, <i>Saturday</i> .
dies Mercurii, <i>Wednesday</i>	

ROMAN MONEY, WEIGHTS, AND MEASURES.

407. The **Coins** of the Romans were in early times of copper. The *ās*, being originally the unit of currency, was nominally a pound weight, but was reduced by degrees to one twenty-fourth of its original weight and value. In the third century silver coins were introduced; the *denariūs* = 10 *asses*, and the *sestertius* = 2½ *asses* (*sestertius* = *semis-tertius*, *half third*, represented by IIS or HS = *duo et semis*, 2½).

408. The *Sestertius* was the ordinary coin of the Romans, by which the largest sums were reckoned. Gold was introduced later, the *aureus* being equal to 100 *sesterces*. The value of these coins is seen in the following:

1 as	nearly 2 cents.
2½ asses = 1 sestertius or nummus (HS)	" 4 "
10 asses = 4 sestertii = 1 denarius	" 16 "
1000 sestertii = 1 sestertium	\$40.00

409. The *Sestertium* was a sum of money, not a coin. Though probably the genitive plural of *sestertius*, the word is inflected regularly as a neuter noun, thus: *tria sestertia* = \$120.00. When joined with the multiplicative adverbs it denotes a sum of *a hundred thousand*, *centēna milia* being omitted, thus: *decies sestertium*, *a million* = \$40,000.

410. The Roman Measures of Length are the following:

12 uncīae, *inches* = 1 pes, *Roman foot* (11.6 *Engl. inches*)

1 cubitus, *cubit* = $1\frac{1}{2}$ feet

1 gradus, *step* = $2\frac{1}{2}$ feet

1 passus, *pace* = 5 feet

mille passuum, *1000 paces* = 1 mile (4850 *Engl. feet*).

411. The basis of **Square Measure** was the *jūgērūm*, an area of 240 Roman feet long and 120 broad, a little less than $\frac{2}{3}$ of an English acre.

412. The Measures of Weight are:

12 uncīae (*ounces*) = one pound (*libra*, about $\frac{3}{4}$ lb. *avoirdupois*).

Fractional parts (weight or coin) are:

- | | | |
|---------------------------------|----------------------------------|---------------------------------|
| 1. ($\frac{1}{12}$), uncīa; | 5. ($\frac{5}{12}$), quincunx; | 9. ($\frac{3}{4}$), dodrans; |
| 2. ($\frac{1}{6}$), sextans; | 6. ($\frac{1}{2}$), semissis; | 10. ($\frac{5}{6}$), dextans; |
| 3. ($\frac{1}{4}$), quadrans; | 7. ($\frac{7}{12}$), septunx; | 11. ($1\frac{1}{2}$), deunx; |
| 4. ($\frac{1}{3}$), triens; | 8. ($\frac{2}{3}$), bessis; | 12. As. |

The **Talent** was a Greek weight = 60 *librae*.

413. The Measures of Capacity are:

12 cyāthi = 1 sextarius (*nearly a pint*).

16 sextarii = 1 modius (*peck*).

6 sextarii = 1 congius (*3 quarts, liquid measure*).

8 congi = 1 amphōra (*6 gallons*).

414.

ABBREVIATIONS.

A., absolvo.

A. Chr., ante Christum.

A. D., ante diem.

A. U. C., anno urbis conditae.

C., condemno.

Cos., consul. Coss., consules.

D. D., dono dedit.

D. D. D., dat, dicat, dedicat.

Des., designatus.

F., filius.

H. S., sestertius.

Ictus, jurisconsultus.

Id., idus.

Imp., imperator.

J. O. M., Jovi optimo maximo.

K., Kal., Kalendae.

Leg., legatus, legio.

N. L., non liquet.

Non., Nonae.

P. C., patres conscripti.

P. M., pontifex maximus.

P. R., populus Romanus.

Pr., praetor.

Proc., proconsul.

Q. B. F. F. Q. S., quod bonum felix faustumque sit.

Quir., Quirites.

Resp., respublica.

S., senatus.

S. C., senatus consultum.

S. D. P., salutem dicit plurimam.

S. P. Q. R., Senatus Populusque Romanus.

Tr. pl., tribunus plebis.

415. PRINCIPAL LATIN AUTHORS.

T. Maccius Plautus	B.C.254-184
<i>Comedies.</i>	
Q. Ennius	239-169
<i>Annals, Satires, &c. (Fragments).</i>	
M. Porcius Cato	236-149
<i>Husbandry, Antiquities, &c.</i>	
M. Pacuvius	220-130
<i>Tragedies (Fragments).</i>	
P. Terentius Afer (TERENCE)	195-159
<i>Comedies.</i>	
C. Lucilius	149-103
<i>Satires (Fragments).</i>	
L. Attius (or Accius)	170-75
<i>Tragedies (Fragments).</i>	
M. Terentius Varro	116-28
<i>Husbandry, Antiquities, &c.</i>	
M. Tullius Cicero	106-43
<i>Orations, Letters, Dialogues.</i>	
C. Julius Caesar	100-44
<i>Commentaries.</i>	
T. Lucretius Carus	99-55
<i>Poem "De Rerum Natura".</i>	
C. Valerius Catullus	87-47
<i>Miscellaneous Poems.</i>	
C. Sallustius Crispus (SALLUST)	86-35
<i>Histories.</i>	
Cornelius Nepos	90-
<i>Lives of Famous Commanders.</i>	
P. Vergilius Maro (VIRGIL)	70-19
<i>Eclogues, Georgis, Aeneid.</i>	
Q. Horatius Flaccus (HORACE)	65-8
<i>Satires, Odes, Epistles.</i>	
Albius Tibullus	54-18
<i>Elegies.</i>	
Sex. Aurelius Propertius	49-15
<i>Elegies.</i>	
T. Livius Patavinus (LIVY)	B.C.59-A.D.17
<i>Roman History.</i>	

P. Ovidius Naso (OVID)	B.C. 43—A.D. 16
<i>Metamorphoses, Fasti, &c.</i>	
C. Velleius Paterculus	B.C. 19—A.D. 31
<i>Roman History.</i>	
M. Valerius Maximus	A.D. —31
<i>Anecdotes, &c.</i>	
Pomponius Mela	—50
<i>Husbandry & Geography.</i>	
A. Persius Flaccus	34—62
<i>Satires.</i>	
L. Annæus Seneca	—65
<i>Philos. Letters, &c.; Tragedies.</i>	
M. Annæus Lucanus	38—65
<i>Historical Poem "Pharsalia".</i>	
Q. Curtius Rufus	?
<i>History of Alexander.</i>	
C. Plinius Secundus (PLINY)	23—79
<i>Nat. Hist., &c.</i>	
C. Valerius Flaccus	—88
<i>Heroic Poem "Argonautica".</i>	
P. Papinius Statius	45—96
<i>Heroic Poems "Thebais", &c.</i>	
C. Silius Italicus	25—100
<i>Heroic Poem "Punica".</i>	
D. Junius Juvenalis (JUVENAL)	42—121
<i>Satires.</i>	
L. Annæus Florus	—120
<i>Historical Abridgment.</i>	
M. Valerius Martialis (MARTIAL)	43—104
<i>Epigrams.</i>	
M. Fabius Quintilianus	40—118
<i>Rhetoric.</i>	
C. Cornelius Tacitus	57—118
<i>Annals, History, &c.</i>	
C. Plinius Cæcilius Secundus (PLINY JUNIOR)	62—113
<i>Letters.</i>	
C. Suetonius Tranquillus	70—150
<i>The Twelve Cæsars.</i>	

Apulēius	A. D. 110–
<i>Philos. Writings, “Metamorphosēs”.</i>	
A. Gellius	–180
<i>Miscellanies, “Noctes Atticæ”.</i>	
*Q. Septimius Florens Tertullianus	160–220
<i>Apologist.</i>	
*M. Minucius Felix	–250
<i>Apologetic Dialogue, “Octavius”.</i>	
*Firmianus Lactantius	250–325
<i>Theology.</i>	
D. Magnus Ausonius	–380
<i>Miscellaneous Poems.</i>	
Ammiānus Marcellinus	–395
<i>Roman History.</i>	
Claudius Claudianus	–408
<i>Poems, Panegyrics, &c.</i>	
*Aurelius Prudentius Clemens	348–410
<i>Christian Poems.</i>	
*Aurelius Augustinus	354–430
<i>Confessions, Discourses, &c.</i>	
Anicius Manlius Boethius	470–520
<i>Philosophical Dialogues.</i>	

* *Christian writers.*

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